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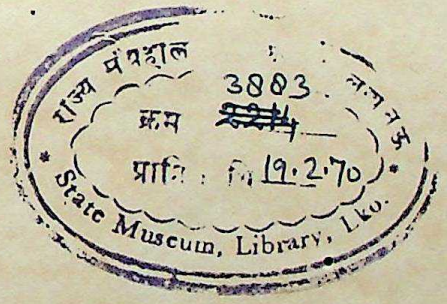

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THE

MAHĀBHĀRATA

FOR THE FIRST TIME CRITICALLY EDITED BY

VISHNU S. SUKTHANKAR†
(Aug. 1925—Jan. 1943)
S. K. BELVALKAR
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(since April 1961)

WITH THE CO-OPERATION OF

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THE
ŚĀNTIPARVAN

VOLUME XVI

INTRODUCTION

FOR THE FIRST TIME CRITICALLY EDITED BY

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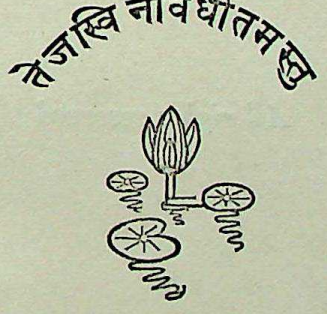

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INTRODUCTION

The Śāntiparvan, the twelfth book of the Mahābhārata, is divided into three sub-sections (upa-parvans)—the Rājadharma, the Āpaddharma and the Mokṣadharma—which (but particularly the third in contrast with the first two) became more or less independent themes of study and recitation by people who approached the task with varying qualifications and expectations and who, as a consequence, were directly and indirectly responsible for the formation and transmission of more or less independent manuscript-traditions for the sub-sections as such, which, to the extent that it has happened here, has not been the case with the sub-sections of the other books of the Epic. This divergence of interest is reflected also in the total number of MSS. of the respective sub-sections that have been entered in the descriptive catalogues, published reports and library lists of Sanskrit MSS. preserved in public and private collections in and outside India, including also the result of the findings of special search-parties sent in various parts of India. Thus, classifying script-wise and restricting our remarks to MSS. containing the text alone, we have only 1 MS. written in the Śāradā script, which, fortunately, gives all the three sub-sections. There happen to be 2 or 3 Maithilī MSS. known so far, one of which gives all the three sub-sections while the others give only the Mokṣadharma. There is reported the existence of about 30 Bengali MSS., only 3 or 4 of which seem to be complete for the entire Śānti (RĀM), 10 giving R and Ā without the M, 12 containing only M, 1 only Ā, and the rest either fragmentary or of unspecified contents. Of Telugu MSS., only about 15 could be traced, 2 of them complete for the entire Śānti (RĀM), 1 each giving RĀ, ĀM and RM, 4 giving R alone and 2 M alone, while the rest are either fragmentary or of unspecified contents. Of Grantha MSS. about 24 have been known from the lists, only three of them being complete for RĀM (one, however, missing towards the end); of the rest, one gives RĀ, another RM, while most of the others give R or M alone in a more or less incomplete or fragmentary condition. Of MSS. written in Malayālam characters, only 10 could be located, just one of which, it would seem, gives all the three sub-sections, RĀM, 3 giving RĀ together, 3 others only R and 4 more only M. The bulk of the manuscript material exists in the All-India Devanāgarī script. Of the more than hundred MSS. that have been listed, only 15, however, happen to give all the three sub-sections (RĀM), about 30 containing R alone, about 25 Ā alone, and about 20 M alone, while 3 contain RĀ, and one each RM and ĀM, the remaining MSS. being either incomplete or fragmentary or of unspecified contents.

Of this extensive mass of manuscript material available, the B. O. R. Institute had collated 18 MSS. for RĀM: namely, besides the solitary Śāradā, Maithilī, Bengali and the Malayālam MSS. available, 2 MSS. each in Telugu and Grantha and 10 MSS. in Devanāgarī. All of these are naturally included in the following Critical Apparatus.

Of MSS. giving RĀ (without M), the Institute had collated 15 MSS., 8 of them (it is worth noting) in Bengali characters, 3 in Malayālam, and the rest in Devanāgarī. The Critical Apparatus uses 11 of these MSS. MSS. containing R+M (without Ā) or Ā+M (without R) or Ā alone (without R and M) are probably due to accidents of preservation, there being a solitary case or two of each. A large number of MSS., however, give R alone, and still larger, M alone : the latter category affording greater opportunities for extensive additions, as illustrated by the MS. M_5 of our Critical Apparatus.

Naturally, the Critical Apparatus for the Śānti-parvan as a whole is not, except in the case of MSS. giving all the three Upa-parvans (RĀM), uniform. Before the beginning of each Upa-parvan, we have given, in Editorial note [No. 1], [No. 2] and [No. 3], a separate Critical Apparatus limited to that Upa-parvan alone, which, for convenience, has been retained where it is needed, though it called for some minor corrections. Here follows now a Critical Apparatus for the Śānti-parvan as a whole, arranged sub-section wise and in a tabular form :—

CHART OF THE ŚĀNTIPARVAN CRITICAL APPARATUS

Rājadharma	Āpaddharma	Mokṣadharma

I. N(ORTHERN) RECENSION (R, 25 MSS.; Ā, 25 MSS.; M, 26 MSS.)

(α) North-western Group (ν)

Śāradā Version [Ś]

$Ś_1$ = Paris, Bibliothèque Nationale, No. 379 : used from a photo-copy. Undated.	$Ś_1$ = Paris, Bibliothèque Nationale, No. 379 : used from a photo-copy. Undated.	$Ś_1$ = Paris, Bibliothèque Nationale, No. 379 : used from a photo-copy. Undated.

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Kaśmīrī Version [K], being Devanāgarī transcripts from [Ś]

K_1 = Poona, Bombay Govt. Collection (deposited at the B. O. R. I.), No. 198 of 1891–95. Undated.

K_2 = Poona, Mirikar Collection of the Bhārat Itihās Sanshodhaka Mandal, No. 207. Undated.

K_3 = Poona, Kamat Collection of the BORI, No. 12. Undated.

K_4 = Poona, BORI MSS. Collection, No. 246 (originally numbered 15), dated Śaka 1693 = V. Saṁvat 1828 (cir. A. D. **1771**).

K_5 = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 4757, dated V. Saṁvat 1851 (cir. A. D. **1794**).

K_6 —— Absent ——

K_1 = Poona, Bombay Govt. Collection (deposited at the B. O. R. I.), No. 198 of 1891–95. Undated.

K_2 = Poona, Mirikar Collection of the Bhārat Itihās Sanshodhaka Mandal, No. 207. Undated.

K_3 = Poona, Kamat Collection of the BORI, No. 12. Undated.

K_4 = Poona, BORI MSS. Collection, No. 246 (originally numbered 15), dated Śaka 1693 = V. Saṁvat 1828 (cir. A. D. **1771**).

K_5 = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 4757, dated V. Saṁvat 1851 = Śaka 1716 (cir. A. D. **1794**).

K_6 —— Absent ——

K_1 = Poona, Bombay Govt. Collection (deposited at the B. O. R. I.), No. 198 of 1891–95. Undated.

K_2 = Poona, Mirikar Collection of the Bhārat Itihās Sanshodhaka Mandal, No. 207. Undated.

K_3 —— Absent ——

K_4 = Poona, BORI MSS. Collection, No. 246 (originally numbered 15), dated Śaka 1693 = V. Saṁvat 1828 (cir. A. D. **1771**).

K_5 —— Absent ——

K_6 = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 4556, dated V. Saṁvat 1852 (cir. A. D. **1795**).

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CHART OF THE SĀNTIPARVAN CRITICAL APPARATUS (cont.)

RĀJADHARMA	ĀPADDHARMA	MOKṢADHARMA
K_7 —— Absent ——	K_7 —— Absent ——	K_7 = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 4712. Undated.
Maithilī (Videha) Version [V]		
V_1 = Kathmandu, Nepal Durbar Library, No. 738 (Bendall, wrongly, 867) : used from an enlarged micro-film copy. Dated L. Saṁvat 412 (cir. A.D. 1516).	V_1 = Kathmandu, Nepal Durbar Library, No. 738 (Bendall, wrongly, 867) : used from an enlarged micro-film copy. Dated L. Saṁvat 412 (cir. A. D. 1516).	V_1 = Kathmandu, Nepal Durbar Library, No. 738 (Bendall, wrongly, 867) : used from an enlarged micro-film copy. Dated L. Saṁvat 412 (cir. A. D. 1516).
	(*b*) *Central Group* (ϒ)	
Bengali Version [B]		
B_0 = Paris, Bibliothèque Nationale, No. 20, bundle O : used from a photo-copy. Date same as for Āpaddharma.	B_0 = Paris, Bibliothèque Nationale, No. 20, bundle O (cont.) : used from a photo-copy. Dated Śaka 1599 (cir. A. D. 1677).	B_0 = Paris, Bibliothèque Nationale, No. 20, bundle Q : used from a photo-copy. Dated Śaka 1599 (cir. A. D. 1677).
B_1 = Dacca, University Library, No. 4806. Collated at Santiniketan. Undated.	B_1 = Dacca, University Library, No. 4806. Collated at Santiniketan. Undated.	B_1 —— Absent ——

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B_2 = Santiniketan, Viśvabhāratī Library, No. 6. Date same as for Āpaddharma.	B_2 = Santiniketan, Viśvabhāratī Library, No. 6. Dated Śaka 1609 (cir. A. D. 1687).	B_2 —— Absent ——	
B_3 = Dacca, University Library, No. 507. Collated at Santiniketan. Date same as for Āpaddharma.	B_3 = Dacca, University Library, No. 507. Collated at Santiniketan. Dated Śaka 1663 (cir. A. D. 1741).	B_3 —— Absent ——	
B_4 = Santiniketan, Viśvabhāratī Library, No. 281. Collated at Santiniketan. Undated.	B_4 = Santiniketan, Viśvabhāratī Library, No. 281. Collated at Santiniketan. Undated.	B_4 —— Absent ——	
B_5 = Dacca, University Library, No. 579. Collated at Santiniketan. Date same as for Āpaddharma.	B_5 = Dacca University Library, No. 579. Collated at Santiniketan. Dated Śaka 1663 (cir. A. D. 1741).	B_5 —— Absent ——	
B_6 —— Absent ——	B_6 —— Absent ——	B_6 = Santiniketan, Viśvabhāratī Library, No. 7. Collated at Santiniketan. Dated Śaka 1631 (cir. A. D. 1709).	
B_7 —— Absent ——	B_7 —— Absent ——	B_7 = Dacca, University Library, No. 503. Collated at Santiniketan. Dated Śaka 1659 (cir. A. D. 1737).	
B_8 —— Absent ——	B_8 —— Absent ——	B_8 = Dacca, University Library, No. 587. Collated at Santiniketan. Dated Śaka 1669 (by corr. : orig. 1666) (cir. A. D. 1747).	

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Rājadharma	Āpaddharma	Mokṣadharma
B_8 —— Absent ——	B_8 —— Absent ——	B_8 = Calcutta, University Library, No. 1386. Collated at Santiniketan. Dated Śaka 1702 (cir. A. D. 1780).
Devanāgarī Version [D], sub-divided into		
(i) Devanāgarī Version of Arjunamiśra [Da]		
Da_1 = Poona, Bombay Govt. Collection (deposited at the BORI), No. 499 of Viśrāmbāg I.	Da_1 = Poona, Bombay Govt. Collection (deposited at the BORI), No. 499 of Viśrambag I. Undated.	Da_1 —— Absent ——
Da_2 = Poona, Bombay Govt. Collection (deposited at the BORI), No. 500 of Viśrambag I. Undated.	Da_2 = Poona, Bombay Govt. Collection (deposited at the BORI), No. 500 of Viśrāmbag I. Undated.	Da_2 —— Absent ——
Da_3 —— Absent ——	Da_3 —— Absent ——	Da_3 = Poona, Bombay Govt. Collection (deposited at the BORI), No. 476 of Viśrambag I. Undated.
Da_4 —— Absent ——	Da_4 —— Absent ——	Da_4 = Poona, Bombay Govt. Collection (deposited at the BORI), No. 38 of A 1879–80. Undated.

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(ii) Devanāgarī Version of Nīlakaṇṭha [Dn], the "Vulgate"

Dn1 = Bhor, State Library, No. 80. Date same as for Mokṣadharma.	Dn1 = Bhor, State Library, No. 81. Date same as for Mokṣadharma.	Dn1 = Bhor, State Library, No. 82. Dated Śaka 1691 (cir. A.D. 1769).
Dn2 = Poona, BORI, Vishalgad Collection, No. 245. Dated Śaka 1704 (cir. A. D. 1782).	Dn2 —— Absent ——	Dn2 —— Absent ——
Dn3 —— Absent ——	Dn3 = Poona, Bombay Govt. Collection (deposited at the BORI), No. 241 of 1895–1902. Undated.	Dn3 —— Not used ——
Dn4 ——Not used——	Dn4 —— Absent ——	Dn4 = Poona, Bombay Govt. Collection (deposited at the BORI), No. 29c of A 1879–80. Dated Śaka 1680 (cir. A. D. 1758).

(iii) Devanāgarī Version of Vidyāsāgara [Ds]

Ds1 —— Absent ——	Ds1 —— Absent ——	Ds1 = Poona, Bombay Govt. Collection (deposited at the BORI), No. 39 of A 1879–80. Undated.
Ds2 —— Absent ——	Ds2 —— Absent ——	Ds2 = Tanjore, Sarasvathi Mahal Library, No. 1141. Collated at Tanjore. Undated.

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Rājadharma	Āpaddharma	Mokṣadharma
	(iv) Devanāgarī Composite Version	
D_1 = Poona, BORI MSS. Collection, No. 237. Undated.	D_1 = Poona, BORI MSS. Collection, No. 237. Undated.	D_1 —— Absent ——
D_2 = Madras, Adyar Library, No. X. B. 11. Undated.	D_2 = Madras, Adyar Library, No. X. B. 11. Undated.	D_2 = Madras, Adyar Library, No. X. B. 11. Undated.
D_3 = Tanjore, Sarasvathi Mahal Library, No. 1116. Collated at Tanjore. Dated V. Saṁvat 1667 (cir. A. D. **1610**).	D_3 = Tanjore, Sarasvathi Mahal Library, No. 1115. Collated at Tanjore. Dated V. Saṁvat 1667 (cir. A. D. **1610**).	D_3 = Tanjore, Sarasvathi Mahal Library, No. 1117. Collated at Tanjore. Dated V. Saṁvat 1668 (cir. A. D. **1611**).
D_4 = Poona, Bombay Govt. Collection (deposited at the BORI), No. 219 of 1887–91. Undated.	D_4 = Poona, Bombay Govt. Collection (deposited at the BORI), No. 220 of 1887–91. Undated.	D_4 = Poona, Bombay Govt. Collection (deposited at the BORI), No. 221 of 1887–91. Undated.
D_5 = Tanjore, Sarasvathi Mahal Library, No. 1167. Collated at Tanjore. Undated.	D_5 = Tanjore, Sarasvathi Mahal Library, No. 1166. Collated at Tanjore. Dated V. Saṁvat 1745 (cir. A. D. **1688**).	D_5 = Tanjore, Sarasvathi Mahal Library, No. 1168. Collated at Tanjore. Undated.
D_6 = Baroda, Oriental Institute, No. 11317. Undated.	D_6 —— Absent ——	D_6 = Baroda, Oriental Institute, No. 11317. Undated.
D_7 = Tanjore, Sarasvathi Mahal Library, No. 1191. Collated at Tanjore. Undated.	D_7 = Tanjore, Sarasvathi Mahal Library, No. 1191. Collated at Tanjore. Undated.	D_7 = Tanjore, Sarasvathi Mahal Library, No. 1192. Collated at Tanjore. Undated.

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D_8 = Poona, Vishalgad Collection of the BORI, No. 240. Undated.	D_8 = Poona, Vishalgad Collection of the BORI, No. 240. Undated.	D_8 = Poona, Vishalgad Collection of the BORI, No. 240. Undated.
D_9 —— not used ——	D_9 = Poona, Bombay Govt. Collection (deposited at the BORI), No. 65 A of 1882–83. Undated.	D_9 = Poona, Bombay Govt. Collection (deposited at the BORI), No. 65 B of 1882-83. Undated.

II SOUTHERN RECENSION (R, 10 MSS.; Ā, 9 MSS.; M, 10 MSS.)

Telugu Version [T]

T_1 = Tanjore, Sarasvathi Mahal Library, No. 11811. Collated at Tanjore. Undated.	T_1 = Tanjore, Sarasvathi Mahal Library, No. 11811. Collated at Tanjore. Undated.	T_1 = Tanjore, Sarasvathi Mahal Library, No. 11811. Collated at Tanjore. Undated.
T_2 = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 3947. Undated.	T_2 = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 3947. Undated.	T_2 = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 3947. Undated.

Grantha Version [G]

G_1 = Poona, BORI MSS. Collection, No. 27 (acquired from Srinivas Aiyangar). Undated.	G_1 = Poona, BORI MSS. Collection, No. 27 (acquired from Srinvas Aiyangar). Undated.	G_1 = Poona, BORI MSS. Collection, No. 27 (acquired from Srinivas Aiyangar). Undated.
G_2 = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 4082. Undated.	G_2 = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 4082. Undated.	G_2 = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 4082. Undated.

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CHART OF THE ŚĀNTIPARVAN CRITICAL APPARATUS (cont.)

Rājadharma	Āpaddharma	Mokṣadharma
G_3 = Tanjore, Sarasvathi Mahal Library, No. 11819. Collated at Tanjore. Undated.	G_3 —— Absent ——	G_3 = Tanjore, Sarasvathi Mahal Library, No. 11819. Collated at Tanjore. Undated.
G_4 = Tanjore, Sarasvathi Mahal Library, No. 11832. Collated at Tanjore. Undated.	G_4 —— Absent ——	G_4 —— Absent ——
G_5 —— not used ——	G_5 = Tanjore, Sarasvathi Mahal Library, No. 11847. Collated at Tanjore. Undated.	G_5 —— Absent ——
G_6 —— Absent ——	G_6 —— Absent ——	G_6 = Tanjore, Sarasvathi Mahal Library, No. 11833. Collated at Tanjore. Undated.

Malayālam Version [M]

M_1 = Pilakkatiri, South Malabar. Poomulli Mana Library, No. 309. Dated Kollam Saṁvat 921 (cir. A. D. 1746).	M_1 = Pilakkatiri, South Malabar. Poomulli Mana Library, No. 309. Dated Kollam Saṁvat 921 (cir. A. D. 1746).	M_1 = Pilakkatiri, South Malabar. Poomulli Mana Library, No. 309. Dated Kollam Saṁvat 921 (cir. A. D. 1746).
M_2 = Cochin, Paliyam Estate Library, No. 3. Undated.	M_2 = Cochin, Paliyam Estate Library, No. 3. Undated.	M_2 —— Absent ——

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M_3 = Vadakancheri, Cochin. Avanapparambu Mana Library, No. 80. Undated.	M_3 = Vadakancheri, Cochin. Avanapparambu Mana Library, No. 80. Undated.	M_3 —— Absent ——
M_4 = Alwaye, Travancore. Ponnokottu Mana Library, not numbered. Undated.	M_4 = Alwaye, Travancore. Ponnokottu Mana Library, not numbered. Undated.	M_4 —— Absent ——
M_5 —— Absent ——	M_5 —— Absent ——	M_5 = Cochin, State Library, No. 39. Undated.
M_6 —— Absent ——	M_6 —— Absent ——	M_6 = Vadakancheri, Cochin. Avanapparambu Mana Library, No. 64. Undated.
M_7 —— Absent ——	M_7 —— Absent ——	M_7 = Calicut, Paḍiññāre Kovilakam Library, not numbered. Undated.

TESTIMONIA

(i) *Commentaries*

Ca = Arjunamiśra's *Bhāratārthadīpikā* or °*pradīpikā*, as in Da_1 and Da_2 and, occasionlly, on the margins of $Ś_1$.	Ca = Arjunamiśra's *Bhāratārthadīpikā* or °*pradīpikā*, as in Da_1 and Da_2 and, occasionally, on the margins of $Ś_1$.	Ca = Arjunamiśra's *Bhāratārthadīpikā* or °*pradīpikā*, as in Da_3 and Da_4 and, occasionally, on the margins of $Ś_1$.
Cb = Vimalabodha's *Durghṭārthaprakāśinī*, as in a Maithilī MS. from the Rāja Library, Darbhanga.	Cb = Vimalabodha's *Durghaṭārthaprakāśinī* as in a Maithilī MS. from the Rāja Library, Darbhanga.	Cb = Vimalabodha's *Durghaṭārthaprakāśinī* as in Bombay Govt. Collection (deposited at the BORI), No. 167 of 1887–91. Undated.

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Rājadharma	Āpaddharma	Mokṣadharma
Cn = Nīlakaṇṭha's *Bhāratabhāvadīpa* or °*dīpikā*, as in Dn1, Dn2 and in " Vulgate " editions.	**Cn** = Nīlakaṇṭha's *Bhāratabhāvadīpa* or °*dīpikā*, as in Dn1, Dn3 and in " Vulgate " editions.	**Cn** = Nīlakaṇṭha's *Bhāratabhāvadīpa* or °*dīpikā*, as in Dn1, Dn4 and in " Vulgate " editions.
Cp —— Absent ——	**Cp** —— Absent ——	**Cp** = Paramānanda Bhaṭṭācārya's *Mokṣadharmaṭīkā* as in MS. No. 12899 from the Oriental Institute, Baroda. Dated Śaka 1594 (cir. A. D. 1672).
Cs —— Absent ——	**Cs** —— Absent ——	**Cs** = Vidyāsāgara's *Vyākhyānaratnāvali*, as in Ds1 and Ds2.
Cv = Vādirāja's *Lakṣālaṁkāra* as in a copy from P. P. S. Sastri's library.	**Cv** = Vādirāja's *Lakṣālaṁkāra* as in a copy from P. P. S. Sastri's library.	**Cv** = Vādirāja's *Lakṣālaṁkāra* as in a copy from P. P. S. Sastri's library.
	(ii) *Epitomes*	
Mañj. = Kṣemendra's *Bhāratamañjarī* (Kāvyamālā, No. 64).	Mañj. = Kṣemendra's *Bhāratamañjarī* (Kāvyamālā, No. 64).	Mañj. = Kṣemendra's *Bhāratamañjarī* (Kāvyamālā, No. 64).
	(iii) *Translations and Adaptations*	
Āndhra = *Āndhra Mahābhāratamu*, being Tikkana's continuation of Nannaya Bhaṭṭa's Telugu adaptation.	Āndhra = *Āndhra Mahābhāratamu*, being Tikkana's continuation of Nannaya Bhaṭṭa's Telugu adaptation.	Āndhra = *Āndhra Mahābhāratamu*, being Tikkana's continuation of Nannaya Bhaṭṭa's Telugu adaptation.

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DETAILED ACCOUNT OF THE MANUSCRIPTS

Ś1

Paris, Bibliothèque Nationale, No. 379. Written on country paper in Śāradā characters. Size 260 × 355 millimeters ($10\frac{2}{5} \times 14\frac{1}{5}$ inches). Gives about 25 lines to a page and about 30 letters to a line. The MS. was purchased in Kashmir in 1898 by M. A. Foucher and is now bound in one volume. The MS. was used from photographs (two for each folio) kindly supplied by M. Filliozat of the Bibliothèque Nationale. The folios are numbered from 1 to 265, of which the following 74 : viz. 1–7, 173 (wrongly omitted in counting), 177–178, 183–186, 191, 194–199, 201–232, 240–241, 243, 246–255 and 257–264 are missing. The MS. is defective towards the end. A few folios are damaged in the margins, while folio numbered 245 is wrongly placed with the MS., as it gives instead stanzas 1188–1190 from the Mokṣadharma of Kṣemendra's *Bhāratamañjarī*. Some more leaves must have been missing, but it would seem that a few of them were replaced by smaller-size folios (with 20–22 lines to a page and about 20 letters to a line) written *sec. m.* in Śāradā characters. Only three such folios are extant : 95, 120, 121 ; and they give the text alone and not the commentary, which the original portion of the MS. writes in Śāradā characters on the margins all around the text. This commentary in question is by Arjunamiśra, as is expressly stated on the top-margin of folio 127^b (इति श्रीअर्जुनमिश्रकृतायां महा * * * * * * * * * * * * * * * * समाप्तः) and on the lower margin of the same page (नत्वा जगद्गुरुं विष्णुं ततः पितरमेव च । क्रियतेऽर्जुनमिश्रेण मोक्षधर्मप्रदीपिका ॥). Where the commentary could not be completely written within the limits of the margins, the copyist has continued the same on a small-size extra folio—sometimes more than one folio—where the commentary alone (without the text) is written. Such folios with commentary-continuations occur, written on both the sides, after fol. 128^b, 140^b, 141^b, 147^b, 155^a, 155^b, 156^b, 161^a and 200^b ; on one side only, after fol. 152^b ; and on two folios (the second written on one side only) after 148^b. This Arjunamiśra's commentary seems to have been written by a later copyist, who at times attempts to correct the originally written text (*inter. lin.* or marg.) so as to make it agree with the commentary. The instances are : adhy. 174.5^c, 176.8^a, 199.15^a, 206.3^a and 219.7^d. Also compare 29.104^a, 48.2^d, 96.13^c, 300*, 132.2^a, 162.39^c, 203.32^a, 203.36^c, 205.24^d, 209.14^c, 211.21^a, 257.11^b, 258.32^a, 308.89^c, 309.63^b. The copyist who wrote the commentary seems to have been a different person from the one who copied the smaller-size folios, so that the MS. before us is the handicraft of three different persons more or less separated from one another in time. The MS. cannot be said to be very old.

The manuscript gives all the three Upa-parvans, with the following lacunae due to the missing folios : Rājadharma : 12. 1. 1 to 19. 8^c; Mokṣadharma : 12. 236. 19^b to 240. 16^c; 250. 35^d to 255. 41^d; 261. 11^a to 57^c; 263. 52^c to 273. 26^{ab}; 274. 13^b to 308. 76^c; 313. 44^a to 316. 1^b; 316. 57^c to 318. 26^a; 321. 14^b to 328. 47^d; 329. 18^2 to 336. 15^d; and 336. 65^c up to end of the Parvan.

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Excluding the initial benedictory stanza (1* = 301* = 455*), of the total number of (300 minus 1 =) 299 star-passages and 13 Appendix passages in the Rājadharma, Śi gives 21 only (37*, 45*, 73*, 79*, 80*, 86*, 146*, 160*, 227*, 234*, 237*, 241*, 248*, 249*, 257*, 261*, 288*, 296*, 297*, 300* and one App. passage, No. 4); of the (153 plus 1, minus 18 omitted numbers =) 136 star-passages in the Āpaddharma, only 5 (323*, 324*, 377*, 412*, 429*); and of the 463 star-passages and 19 Appendix passages in the Mokṣadharma, only 12 (490*, 524*, 556*, 559*, 591*, 593*, 622*, 636*, 653*, 788*, 793*, 798*) star-passages : it is, however, possible that, in this particular sub-section, a few more star-passages and one or two Appendix passages present in the MS. (e. g. No. 28) were written on the folios now missing. On the whole the manuscript seems to be very conservative as regards additional passages, and the few that are present belong—with sporadic exceptions—to either the Northern recension as a whole (namely, 37*, 45*, 73*, 79*, 80*, 86*, 146*, 160*, 237*, 248*, 249*, 257*, 261*, 296*, 297*, from the Rājadharma section; 377*, 429*, from the Āpaddharma, and from the Mokṣadharma 490*, 524*, 556*, 559*, 636*, 653*, 788*, 798*, besides, probably, App. I, No. 28); or to the Kashmir recension as such (namely, 227* which is shared with K_2, 234* which is shared with K_{1-4} B_1 Dn D_4, 241* which is shared with $K_{1.2.4}$, and 288* which is shared with $K_{1.2}$ D_1 from the Rājadharma; 323* which is shared with K $Dn_{1.n3}$ $D_{2.3.5.8}$, and 324* which is shared with $K_{1.2.4}$ $D_{1.4.9}$ from the Āpaddharma; and 591* which is shared with $K_{1.2}$ plus $M_{5.6}$, 593* and 622* [a substitute passage] which are both shared with $K_{1.2.4}$, and 793* which is shared with $K_{1.2.4.7}$ $D_{4.9}$ from the extant portion of the Mokṣadharma). There is no addition peculiar to Śi alone.

Considering the omitted passages in the extant portions of Śi, the bulk of them are due to haplography and are shared by Śi with the usual Kaśmirian group of MSS. Thus in Rājadharma, haplographical omissions in Śi alone are—12. 29. 49 ; 78. 15–16 ; 107. 24 : those shared by Śi with K_1 are—12. 30. 21 ; 45. 1^c–4^b ; 46. 17 : with K_2—12. 19. 13^b–14^a ; 70. 15^c–16^b ; 103. 10–11 : with D_4—12. 29. 108 : with $K_{1.2}$—12. 91. from न लोपयेत् in 13^d to धर्मं in 14^d ; 92. 14–15 ; 96. 4^a–8^b ; 106. 1–4 : with $K_{1.2}$ D_1—12. 113. 11^c–12^b : with $K_{1.2}$ $D_{2.4.6}$ G_3—12. 85. 3 : with $K_{1.2}$ T_2 M_2—12. 28. 19–20 : with K_1 B_1—12. 48. 11^c–12^b : with K_1 D_1—12. 47. 24 : with K_{1-3} D_1—12. 124. 53^c–54^b : with $K_{1-3.5}$ $D_{1.4.8}$—80*, lines 1–2 : with $K_{1.3.5}$ $D_{4.8}$—12. 47. 52 : with $K_{1.2.4}$—12. 95. 15, 98. 17 : with $K_{1.2.4}$ $D_{7.8}$—12. 36. 5^c–6^b : with $K_{2.4}$ D_1—12. 123. 2^{cd} ; 128. 45^{ab} : with Bo Dn_2—12. 99. 5^a : with Da_1 D_1—12. 128. 35^c–36^b. In the Āpaddharma, while there are no solitary haplographical omissions in Śi, we have, shared with K_4 alone—12. 160. 13^a–15^b : shared with $K_{1.2.4}$ D_1—12. 139. 68–69 ; 149. 29 ; 155. 9–10 : with $K_{1.2.4}$ $D_{1.8}$—12. 167. 4^c–5^b : with $K_{1.2}$ $D_{1.8}$—12. 150. 8^{cd} : with $K_{2.4}$ D_1—12. 157. 17^{cd} ; 158. 6^d–7^a ; 161. 43^{bc} : with $K_{2.4}$ B_1 D_1—12. 159. 52^{cd}. In the Mokṣadharma, while the only individual omission in Śi in the extant portion is 12. 320. 27–37 (which appears nevertheless to have been motivated by the desire to omit an incident compromising

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to the dignity of sage Vyāsa), no less than twelve cases of haplographical omission are quotable which Ś1 shares with K1. 2. 4 and with no other MS. These are—12. 173. 14^{c}–15^{d}, 33^{c}–34^{b}, 36^{c}–37^{c}; 179. 2; 180. 23^{c}–24^{b}; 196. 21^{cd}; 221. 33^{c}–34^{b}; 229. 16^{c}–17^{b}; 231. 12^{c}–13^{b}, 21^{c}–22^{b}; 232. 25^{ab}; 320. 14^{cd}. In eleven other cases some more MSS. are added to the above group, viz. K7 in 12. 177. 13 and 199. 5^{cd}; K7 Ds1 in 12. 195. 12^{c}–13^{b}; K7 B8. 9 Da3. a4 D4–7. 9 in 12. 246. 13^{cd}; V1 in 12. 243. 13^{cd}; D2. 4. 8 in 12. 258. 68; D4. 5. 7 in 12. 273. 34; D5. 7 in 12. 308. 130; T2 in 12. 247. 11^{ab}; M1. 6. 7 in 12. 261. 5^{d}–6^{a}; and M1. 7 in 12. 312. 31–32. Non-haplographical omissions which, as a rule, establish relationship between the sharing MSS. more assuredly than haplograpical ones are : in the Rājadharma—12. 29. 16^{cd} (shared with K1. 2. 4); 12. 29. 85^{cd} (shared with K1 D1); 12. 55. 12^{cd} (shared with K1–4 D4. 8); 12. 59. 116^{a}–118^{c} (shared with K1); 12. 122. 9^{a}–11^{c} (shared with K1. 2 D1)—the non-haplographical omissions in Ś1 alone being 12. 66. 23^{abc} and 99. 29^{ab}. In the Āpaddharma—12. 139 from नराधिप in 7^{c} to ब्रूहि in 7^{d} and 139. 8 (shared with K2. 4 D1). In the Mokṣadharma—12. 175. 20^{ab}; 192. 62^{d}–64^{c} (shared with K1) and 12. 183 from first न in 10^{6} to तूर्णं in 10^{7}; 203. 27^{ab}, 35^{ab}; 218. 8^{cd}; 224. 16^{ab}; 308. 77^{ab}; 309. 17^{c}–18^{d}; 329. 13^{2} (all shared with K1. 2. 4).

The transpositions of lines found in Ś1 are : in the Rājadharma—12. 29. 39^{abcd} and 39^{ef} (with V1 B0. 3. 5 Dn D2. 3. 5–7 T [T1 om. 39^{bc}] M) : in the Āpaddharma—12. 152. 7^{ab} and 7^{cd} (with K5 Dn1. n3 D2. 3. 8); 159. 39^{cd} and 39^{ef} (with D1); 162. 12^{cd} and 13^{ab} (with K2. 4 D1) : in the Mokṣadharma—12. 199. 32^{ab} and 32^{cd} (with K1. 4); 308. 139^{ab} and 139^{cd} (with K2. 4); 312. 17^{b} and 18^{b} (with K1. 2. 4); 318. 37 and 38 (with K1. 2. 4).

K1

Poona, Bombay Government Collection (deposited at the Bhandarkar Oriental Research Institute), No. 198 of 1891–95. Written in Devanāgarī characters on thin country paper about $15'' \times 7\frac{1}{2}''$; 18 lines to a page and about 45 letters to a line. Margins ruled and double daṇḍas inserted at the end of stanza-lines in red ink. Occasional corrections in yellow pigment. Colophons and references written in red or alternate letters in red and black ink. Lacunas in the original MS. from which the present one was copied are indicated by blank spaces or dotted lines, the blanks being (as on fol. 63) at times filled in by a later hand. Occasional marginal corrections (*pr. m.* and *sec. m.*) are also found. The handwriting is legible and the MS. is in good condition. The folios are numbered continuously from 1 to 419 with folios 38 and 39, and 409 and 410 numbered together and folios 364, 365, 366 missing. Folios 1–266 complete the Śāntiparvan proper, the rest of the MS. giving the दानधर्म of the अनुशासनपर्व. In the colophons, however, we almost invariably read शान्तिपर्वणि दानधर्मेषु उत्तमानुशासने or उत्तमानुशासने दानधर्मेषु, but almost never as अनुशासनपर्वणि except at the end where we read समाप्तं चेदमानुशासनं पर्व which, however, is followed, a few lines later, by समाप्तमिदं शान्तिपर्वानुशासनिकम्. The MS. gives

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संवत् ८४ at the end which may be the सप्तर्षिसंवत्, prevailing in Kashmir, given by the original MS. of which the MS. before us is a copy. The present copy is undated. The MS. begins from 12. 10. 1 and gives the Śāntiparvan complete in the three sub-sections. The portion from 12. 94. 22^d to 12. 96. 3^b is lost owing to a blank folio.

The MS. K1 which seems to have lost the first nine adhyāyas must have been copied from a Kashmirian (perhaps Śāradā) original. In the Rājadharma, out of the 33 star-passages found in the MS., 18 (viz. 37*, 45*, 73*, 79*, 80*, 86*, 146*, 160*, 234*, 237*, 241*, 248*, 249*, 257*, 261*, 288*, 296* and 297*) have already figured as additional passages in Ś1, besides passage No. 4 in Appendix I. Two star-passages, 15* and 123*, are peculiar to K1 alone, the latter being a substitute passage, while 11* is shared with K2. 4 D1 alone. Of the the remaining 12 star-passages, Nos. 20*, 23* and 24* are inserted by K1 along with the majority of N MSS. (Ś1 missing in their case); while, of the rest, 183*, 270* and 271* are inserted by K1 *against* Ś1, but following the majority of N MSS.; whereas 117*, 118*, 220*, 221*, 222* and 290* are inserted *against* Ś1 but following the majority of both N and S MSS. — In the Āpaddharma, only five star-passages are found in K1, four of which (viz. 323*, 324* 412*, 429*) figure as additional passages in Ś1, while the remaining passage, 395*, it shares with K3 V1 B Da D4. 5. 9 T G1. 2. 5 M *against* Ś1. — In the Mokṣadharma, K1 gives, besides the initial *maṅgalācaraṇa*, 31 star-passages (two of them, 622* and 868*, subst. passages), 11 of which (viz. 490*, 524*, 556*, 559*, 591*, 622*, 636*, 653*, 788*, 793*, 798*) it shares with Ś1; one (viz. 770*) being found in K1 alone, while 592* is given by K1. 2 plus M5. 6; 857*, 868*, 907 by K1. 2. 4; and 884* by K1. 2. 4 V1 (marg.). In the remaining cases, the additional passages are shared by the majority of N MSS. (Ś1 missing) (viz. 756*, 779*, 882*, 901*), or by N (Ś1 missing) and S MSS. without M (viz. 840*, 856*, 860*, 861*, 892*, 902*), or by the bulk of N (Ś1 missing) and S MSS. (viz. 828*, 831*, 832*).

Owing to the defective nature of the original MS. from which K1 seems to have been copied, K1 shows a number of omissions which are peculiar to it and non-haplographical. Thus, in the Rājadhrma, it omits 12. 31^b–32^c; 14. 33^{ab}; 26. 18^{cd}; 30. 39 to 31. 30^a; 36. 22^{cd}; 38. 40^c–41^d; 50. 8; 54. 23^c–24^d; 55. 7^{abc}; 56. 31^c–32^d; 57. 14^{cd}; 66. 31^{cd}; 79. 7^{cd}; 104. 44; 115 from किंचन in 10^b to परोक्षं in 11^b; 125. 290*, line 1; and 126. 11^a–12^b. In the Āpaddharma, 12. 131. 16^c–17^d; 139. 27^c–28^d; 159. 61; 164. 2^a–3^b (with the ref.). In the Mokṣadharma, 12. 168. 39^c–40^b; 170. 4^d–5^c, 6^c–8^b; 171. 2^d–3^c; 173. 29; 180. 28^d–29^c; 186. 22^d–23^c; 194. 1; 199. 10; 200. 34, 37–38; 207. 14^c–15^b; 215. 26; 218 from शु in 5^d to चक्ष्व in 6^d; 219 from the first न in 11^b to भवितव्य in 12^b; 221. 56; 222. 20^{cd}; 225. 2^c–3^b; 237 from वसक्त in 31^a to यो in 31^d; 253. 30; 261. 7^{ab}, 59; 269. 7^c–8^b; 272. 35^c–36^b; 274. 26; 279. 5; 281. 9^c–10^b; 290. 48, 64^c–65^a; 292. 35^d–36^c; 293. 41^c; 301. 2^c–3^b; 306 from सर्वे in 87^d to वर्णा in 88^c; 312. 36^b, 37^a; 315 from थापूर्वं in 14^a to श्व हि in 15^a; 317 from पण्डितः in 14^d to संशयः

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in 16^b ; 318. 2^{cd} ; 320. 7^c–8^b, 12, 27^a–28^b ; 321. 43 ; 326. 38^a–40^b, from बह्वर्थं in 47^d to वामं पा in 48^a ; 327. 26^c–27^b ; 328. 23^c–24^b ; 329 from न क्षत्र in 7^5 to पयन्ति in 7^7, from र्थमिन्द्रो in 21^2 to सक्तं in 21^4 ; 330. 32^{cdef} ; 331. 16^{ab} ; 332 from ते देवा in 7^a to तेजो in 8^b, 9^{bcd} ; 335 from द्भुत in 20^a to पूर्वमे in 21^a, 53^{ef} ; 336. 62 ; 337. 56 ; 338 from गन्ध in 20^a to सततं in 20^b.

On the other hand, non-haplographical omissions in K_1 shared with other MSS. are — shared with $Ś_1$ alone : in the Rājadharma, 59 from स्तु in 116^a to चा in 118^c ; in the Mokṣadharma, 192. 62^d–64^c. Shared with $Ś_1$ $K_{2.4}$: in the Rājadharma, 29. 16^{cd} ; in the Āpaddharma, 162. 12^{ab} (with D_1 also) ; in the Mokṣadharma, 183 from the first न in 10^6 to तूक्तं in 10^7 ; 203. 27^{ab}, 35^{ab} ; 218. 8^{cd} ; 224. 16^{ab} ; 329. 13^2—as well as 272. 21^{ab} ; 290. 110^{ab} ; 294. 1^{ab}, 44^{ab} ; 308. 26^d–27^c ; 316 from वेदनः in 57^d to भावदि in 58^d ; 317. 27^d–28^c ; 322 37^b–38^a ($Ś_1$ missing in the last eight cases). Other occurrences are, in the Rājadharma : 16. 12^c–13^b (shared with K_2 D_7) ; 18. 33^{cd} and 29. 1–3 (shared with K_2 alone) ; 29. 85^{cd} (shared with $Ś_1$ D_1) ; 122. 9^a–11^b (shared with $Ś_1$ K_2 D_1) ; and 55. 12^{cd} (shared with $Ś_1$ K_{2-4} $D_{4.8}$). In the Mokṣadharma : 277. 5^{cd} (shared with $K_{2.4}$ D_2) ; 314. 39 (shared with D_5) ; 320. 29–37 and 346. 3^{cd} (shared with K_2) ; 326. 42^{abcd}, 89 ; 329 from तप in 25^1 to स्तेपे in 26^1 ; 335. 6^b–7^a ; 344. 1^a–8^b (with ref.) ; 348. 17^a–18^b (the last six, shared with $K_{2.4}$) besides 337. 38^{cd} and 338. 18^{cd} (both shared with $K_{2.7}$ $D_{4.9}$ G_1).

Turning to haplographical omissions, K_1 presents the following cases where its haplography is not shared by any other MS. : thus, in the Rājadharma : 12. 12. 15^c–17^b ; 14. 24 ; 22 from महाराज in 3^a to क्षत्रियाणां in 4^c ; 26. 11^a–12^a ; 32. 17^{cd} ; 52. 31^{cd} ; 55. 8, 18–20 (with ref.) ; 63. 29^{bc} ; 72. 31^c–33^b ; 77. 3 ; 82. 20 ; 101 from ने in 31^d to पलाय in 32^b ; 103 from हेच्छामि in 1^d to तानि in 2^a ; 120. 28^b–29^a ; 123. 24^{ab}. In the Āpaddharma : 12. 137. 32^c–33^d ; 141 from दुरात्मनः in 14^b to वृत्ति in 15^d ; 148. 14^b–16^a ; 149 from प्रातिष्ठन्त in 111^d to प्रहृष्टा in 115^a ; 152. 4^c–5^d ; 162. 34 ; 164. 4 ; 166. 19^b–21^c ; 167. 6^b–7^a, 22^c–23^b. In the Mokṣadharma : 12. 168. 26^b–27^a ; 174. 8^b–9^a ; 175 from मिरेव in 27^d to आकाशान्ते in 28^d ; 178. 15 ; 187. 21^c–22^b ; 192 from त्वा in 29^d to कालोऽहं in 30^d ; 196. 15^c–16^b ; 197. 9^b ; 201 from भुवः in 3^d to स्वयं in 4^d ; 203. 29^c–30^b ; 205 from शिथिली in 25^b to बुद्धया in 26^a ; 211. 1^{bc} ; 223. 12 ; 227. 15^c–16^b ; 230. 6^b–7^a ; 248. 19^d–20^c ; 250. 23^a–24^b ; 261. 31–32 ; 271. 14^d–15^c, 65 ; 273 from मवासृजत् in 6^f to दैत्य in 7^d ; 276 from संशयम् in 13^f to चैवा in 14^d ; 277. 20 ; 289. 17, from धन्वी in 31^a to यथा in 32^a, 45 ; 290. 21^c–22^b, 36^d–37^a ; 294. 33^c–34^b ; 296. 15^c–17^b ; 301. 5^b–6^a ; 306. 87^b ; 308. 80^{bc}, 126^{ef} ; 312 from कृत्वैव in 43^a to रात्रे तु in 44^a ; 316. 8, 31^{ab} ; 321. 39^d–41^a ; 322 from मते in 43^c to बृहस्पति in 44^c, 50^d–51^c ; 323. 3^c–4^b ; 326. 123 ; 327. 56^c–57^b, 70, 75 ; 331. 9 ; 335. 17^c–18^b ; 342. 6^c–7^a ; 350. 4 ; 352. 2–3. The existence of so many cases of solitary haplography implies a carelessness in copying.

Haplographical omissions shared by K_1 in association with $Ś_1$ and other MSS.

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are the following : In the Rājadharma, with Ś1 alone, 12. 30. 21; 45. 1^{c}–4^{b}; 46. 17 : with Ś1 K2, 12. 91 from न लोपयेत् in 13^{d} to धर्मं in 14^{d}; 92. 14–15; 96. 4^{a}–8^{b}; 106. 1–4 with the following ref. : with Ś1 K2 D1, 12. 113. 11^{c}–12^{b} : with Ś1 K2–4, 12. 109. 6^{ab} : with Ś1 K3. 4 D1, 12. 68. 10^{d}–13^{c}; 120. 37^{c}–38^{b} : with Ś1 K2 D2. 4. 6 G3, 12. 85. 3 : with Ś1 K2 T2 M2, 12. 28. 19–20 : with Ś1 B1, 12. 48. 11^{c}–12^{b} : with Ś1 B1 D1, 12. 50. 10^{c}–11^{b} : with Ś1 D1, 12. 47. 24 : with Ś1 D1 M2, 12. 57. 33–34 : with Ś1 K2. 3 D1, 12. 124. 53^{c}–54^{b} : with Ś1 K2. 3. 5 D1. 4. 8, 12. 80* lines 1–2 : with Ś1 K2. 4, 12. 94. 15; 98. 17 : with Ś1 K2. 4 D1. 7 T1, 12. 59. 38^{a}–39^{b} : with Ś1 K2. 4 D7. 8, 12. 36. 5^{c}–6^{b} : with Ś1 K3. 5 D4. 8, 12. 47. 52 : with Ś1 D8, 12. 67. 17^{c}–18^{b} : with Ś1 K4 D8, 12. 87. 18—besides 10. 11 (with K2. 4 D1), 25^{a}–27^{b}, 11. 7 and 11. 25^{ab} (the last three with K2 D1); 15. 39 (with K2–4); 16. 15^{cd} (with K2–4 D1. 4. 7 T1 G3), 21 (with K2. 4), in which cases Ś1 is missing. In the Āpaddharma, with Ś1 K2. 4 D1, 12. 139. 68–69; 155. 9–10 : with Ś1 K2. 4. 5 D1, 12. 149. 29 : with Ś1 K2. 4 D1. 8, 12. 167. 4^{c}–5^{b} : with Ś1 K2 D1. 8, 12. 150. 8^{cd}. In the Mokṣadharma, with Ś1 alone, 12. 223. 10 : with Ś1 K2. 4, 12. 173. 14^{c}–15^{d}, 33^{c}–34^{b}, from खया in 36^{c} to पूर्णः in 37^{c}; 179. 2; 180. 23^{c}–24^{b}; 196. 21^{cd}; 221. 33^{c}–34^{b}; 229. 16^{c}–17^{b}; 231. 12^{c}–13^{b}, 21^{c}–22^{b}; 232. 25^{ab}; 261. 55; 320. 14^{cd}; 326. 31^{abcd} *plus* the following 18 cases where Ś1 is missing : 12. 250. 38^{bc}; 251. 16; 267. 8^{ab}; 270. 19^{c}–21^{b}; 277. 41; 283. 1^{cd}; 290. 6^{c}–7^{b}; 292. 9; 294. 41^{ab}; 298. 22^{c}–23^{b}; 300. 7; 306. 18; 308. 43; 314. 30^{b}–31^{a}; 326. 102^{d}–103^{c}; 331. 29^{c}–30^{b}; 339. 14^{c}–15^{d}; 353. 3^{b}–4^{a}; and the following thirty-two cases where other MSS. are added to the same group (Ś1 missing from it, however, in the last 21 cases): 12. 177. 13; 199. 5^{cd}; 269. 2; 271. 46^{d}–47^{c} (all with K7); 195. 12^{c}–13^{b} (with K7 Ds1); 243. 13^{cd} (with V1); 246. 13^{cd} (with K7 B8. 9 Da3. a4 D4–7. 9); 247. 11^{ab} (with T2); 258. 68 (with D2. 4. 8); 273. 34 (with D4. 5. 7); 312. 31–32 (with M1. 7); as also 12. 251. 3^{cd} (with B6 G2); 253. 9–10 (with G2); 261. 57de (with B0); 269. 2 (with K7); 271. 46^{d}–47^{c} (with K7 D6); 272. 25 and 324. 22 (with D5); 277. 5^{cd} (with D2); 280. 5^{cd} (with K7 D4. 9 T1), 20^{a}–21^{b} (with V1 B0. 6–9 Da3. a4 D2. 3. 6. 8); 284. 4^{cd} (with T2 G1); 291. 1^{cd} (with Da3 Dn1 Ds1 D4 G1. 2 M6); 293. 14^{c}–15^{b} (with Ds1 M6); 298. 24 (with B9 T2 G1); 305. 3^{ab} (with K7 V1 T1), 12 (with D7), 20 (with D5. 7 G2); 308. 61 (with G3); 326. 28^{cd} (with Da4 G1); and 342. 12^{c}–13^{b} (with Da4).

The remaining somewhat sporadic cases of haplography in K1 are, in the Rājadharma : 12. 47. 26–27 (with M2); 67. 11^{cd} (with Ś1 B1 D1. 2); 70. 27 (with Da2 D8); 78. 15–17 (with K3 D1), 23 (with D6); 83. 30^{cd} (with K3); 84. 40 (with B5 G2); 89. 21 (with D4); 103. 9–11 and 125. 16 (with K4); 108. 11^{c}–12^{d} (with D1). In the Mokṣadharma : 12. 187. 4^{c}–5^{b} (with V1); 192. 124 (with D6); 223. 16 (with K2 D5); 232. 16^{c}–17^{b} (with G6); 237. 14 and 308. 139 (with D5); 253. 33 (with K2 D7); 288 from तद्वि in 38^{b} to व्याहृतं in 38^{d} (with K4); 290 from श्रुति in 39^{d} to विज्ञाय in 40^{d} (with D4), 73 (with G2); 291. 19 (with Da4 D8); 292. 40^{ab} (with T2), 46^{a}–48^{b} (with G1); 308. 178^{c}–179^{b} (with B0 Ds1); 309. 40 (with Dn1); 331. 43^{ab} (with K7 D5 G2); 335,

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65 (with K_7), 68^a–69^b (with $K_{2.4}$ $M_{1.6.7}$); and 229. 14^d–15^c; 250. 41^{bc}; 271. 6^e–7^b; 277. 31; 346. 3^{cd} (all five with K_2).

The transpositions in K_1 are as under : in the Rājadharma : in K_1 alone, 12. 36. 23^{ab} and 23^{cd} : with V_1 B Da Dn $D_{2.8.5-7}$ T $G_{1.2.4}$ M, 68. 15 and 16 : with D_4, 72. 8 and 9. In the Mokṣadharma : in K_1 alone, 12. 220. 17 and 18 ; 237. 23 and 24 ; 314. 22^{cd} and 23^{ef} : with K_2 alone, 301. 12^{cd} and 13^{cd} ; 306. 41^{ab} and 41^{cd} : with $K_{2.4}$, 181. 10^{ab} and 10^{cd} ; 303. 19 and 20 : with $Ś_1$ $K_{2.4}$, 312. 17^b and 18^b ; 318. 37 and 38 : with $Ś_1$ K_4, 199. 32^{ab} and 32^{cd}—besides 254. 12^{ab} and 12^{cd} with $K_{2.6.7}$ V_1 B_{7-9} Da_4 $D_{4-7.9}$ T $G_{1-3.6}$ $M_{1.5-7}$; 290. 13^{ab} and 13^{cd} with $K_{2.4}$ $D_{4.9}$, 34^d and 35^b with $K_{2.4}$ V_1 $D_{3.5}$ G_2 ; 324. 15^{cd} and 15^{ef} with $K_{2.7}$ $D_{4.9}$; 326. 37^{cd} and 37^{ef} with $K_{4.7}$ $D_{4.7.9}$ T $G_{1-3.6}$; and 331. 5^{ab} and 5^{cd} with $K_{2.4}$ V_1 D_7 T $G_{1-3.6}$. —Amongst Appendix passages, besides the one in Rājadharma, No. 4, K_1, along with several N MSS. ($Ś_1$ missing), ins., in the Mokṣadharma sub-section, App. I, No. 28 and App. I, No. 32, the latter along with T G also.

K_2

Poona, Sardar N. Y. Mirikar Collection of the Bhārat Itihās Sansodhaka Mandal, No. 207. This is a complete MS. of the Mahābhārata written on thin country paper in Devanāgarī characters of the Kashmirian style, each parvan being paged separately, parvans 4, 13 and 14 being, however, absent. The MS. was not available for the Ādi, Āraṇyaka and Udyoga parvans. The total extent of the Śāntiparvan is (Rājadharma fol. 1–177 ; Āpaddharma, fol. 1–65 ; Mokṣadharma, fol. 1–277) 519 folios, with 12 lines to a page and about 32 letters to a line. The initial and the concluding pages of the Rāja and the Āpad sub-sections and the initial page of the Mokṣa are left blank. Margins ruled in quadruple red lines with a thick yellow line in the centre. Double daṇḍas are put in for the Rājadharma portion only ; in the other two parvans blanks are left for the double daṇḍas and alternate letters of the colophons to be written in red ink, which the scribe has failed to put in. There are no stanza or adhyāya numbers given. The handwriting is careful, legible and generally correct, and the MS. is in good condition. There are no marginal notes or emendations. The MS. is undated ; it is not likely to be more than about two hundred years old. At the end of its Āraṇyakaparvan, the MS. gives the date संवत् १५ मार्गवति द्वादश्यं परतः त्रियोदश्यां चन्द्रे, which points to Śaka 1690 or A. D. 1768.

The MS. shows considerable affinities with $Ś_1$ and K_1 and the Kashmirian group of MSS. generally. Thus, excluding the initial *maṅgalācaraṇa* and No. 59*, out of the 299 star-passages in the Rājadharma, there are, besides two star-passages (61*, 63*) peculiar to K_2, and one shared with $Ś_1$ alone (227*), and another (124*) with K_4 alone—and excluding also 11* (shared with $K_{1.4}$ D_1), 60* (shared with K_4 T_1 G), 241* (shared with $Ś_1$ $K_{1.4}$) and 288* (shared with $Ś_1$ K_1 D_1) —thirty-six other star-passages which K_2 gives, thirteen of them being found (with sporadic exceptions) in the entire Northern

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Recension : viz. 4* and 10* (with Ś$_1$ K$_1$ D$_1$ missing), 23* and 24* (with Ś$_1$ missing), 37*, 45*, 86* (last, against B and a few D MSS.), 121*, 146*, 160*, 237*, 296*, 297* ; besides one more, 80*, given by all versions except the Malayālam. In the remaining twenty-two cases, on the other hand, K$_2$ goes against Ś$_1$ K$_1$ and gives the star-passages, following the majority of the rest of the N and occasionally some few MSS. of the S Recension : viz. 7*, 8*, 9*, 20*, 43*, 65*, 66*, 70*, 71*, 72*, 73*, 76*, 78*, 89*, 90*, 93*, 97*, 133*, 147*, 148*, 234* and 248*. K$_2$ gives, in this sub-parvan, No. 4 in App. I. In the Āpaddharma, out of its actual number of 136 stars, K$_2$ gives only 6, out of which 415* it shares with K$_4$ alone and 443* with D$_4$ alone. In giving 323* and 324* it follows the majority of Ś K D, but goes against V B and S ; in giving 423* it follows the N Recension (except Ś$_1$ K$_{1.4}$) and a few MSS. of the M version ; in giving 412*, it follows practically the N recension (without B) and S (except T$_2$ G$_{1.2}$ M). In the Mokṣadharma, out of its total number of 463 star-passages, K$_2$ gives five star-passages shared by the limited group consisting of Ś$_1$ K$_{1.2.4}$ (Ś$_1$ missing in the last three cases : viz. 593*, 622*, 857*, 907*, and 868*, the last a subst. passage). It likewise presents five other small-group stars, viz. 591* (with Ś$_1$ K$_1$ M$_{5.6}$), 592* (with K$_1$ M$_{5.6}$), 793* (with Ś$_1$ K$_{1.4.7}$ D$_{4.9}$), 856* (with K$_{1.4}$ T G$_{1-3.6}$, Ś$_1$ missing) and 884* (with K$_{1.4}$ V$_1$ [marg.], Ś$_1$ missing). In five cases, viz. 490*, 653*, 756*, 882*, 901*, K$_2$ shares the stars with the entire Northern Recension (allowing for sporadic exceptions); and in nine more cases, viz. 524*, 556*, 636*, 788*, 798*, 840*, 860*, 861* and 892*, with all versions except the Malayālam ; while in three cases, viz. 831*, 832* and 852*, the passage is absent only in the Bengali version. Out of the remaining two cases, in one, 672*, the passage is absent only in Ś$_1$ K$_1$, and in the other, 902*, the Bengali and the Malayālam versions agree in rejecting it. — K$_2$ also gives, in the Mokṣadharma sub-section, Appendix I, No. 28 and 32.

Coming to omissions, K$_2$ presents the following non-haplographical omissions, peculiar to it (one or two of them probably due to damaged folio), viz. Rājadharma, 12. 1. 1^{cd} ; 19. 12^{ab} ; 40. 20^{c}–22^{b} ; 49. 42^{ab} ; 50 from र्ण्यस्य in 31^{b} to 51. 4^{a} ; 121. 29^{a}–30^{b} and 128 from तन्मूलं in 35^{c} to पीडयि in 36^{b}. The following are shared by it with a narrow group : with K$_1$—12. 18. 33^{cd} and 29. 1–3 : with K$_4$—12. 7. 1^{ab} ; 49. 43^{cd} ; 50. 8^{cd} ; 56. 9 : with D$_1$—12. 1^{cd} : with Ś$_1$ K$_{1.4}$—29. 16^{cd} : with K$_1$ D$_7$—16. 12^{c}–13^{b} : with Ś$_1$ K$_4$ D$_1$—123. 2^{cd} : with Ś$_1$ K$_{1.3.4}$ D$_{4.8}$—55. 12^{cd} and with K$_{1.3.4}$ D$_{1.4.7}$ T$_1$ G$_3$—16. 15^{cd}. In the Āpaddharma, 12. 137. 2^{ab} and 149. 70–71 are the only non-haplographical omissions peculiar to K$_2$, while 8 more are shared by K$_2$ variously with D$_1$, viz. 12. 131. 8^{c}–9^{b} ; 133. 1^{cd} ; 136. 82 : with K$_4$, viz. 160. 46^{ef} : with K$_4$ D$_1$, viz. 163. 13^{b}–14^{c} : with Ś$_1$ K$_{1.4}$ D$_1$, viz. 162. 12^{ab} : with Ś$_1$ K$_4$ D$_1$, viz. 139 from नराधिप in 7^{b} to ब्रूहि in 7^{d}, 8. In the Mokṣadharma, the non-haplographical omissions peculiar to K$_2$ are : 12. 229. 12^{a} ; 236 from केचिद् in 9^{b} to मित in 10^{d} ; 251. 6^{d}–7^{d} ; 276. 31^{ab}, 32^{ab} ; 283. 30^{a} ; 288. 38^{cd} ; 289. 51^{ab} ; 290. 81^{c} ; 302. 3–4 ; 306. 41^{cd} ; 308. 71^{c}–72^{d} ; 310. 17^{d}–20^{a} ;

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315. 51; 320. 27^{c}–28^{b}; 322 from विप्र in 11^{c} to मुनयः in 12^{c}; 323. 54^{c}–55^{d}, $57^{e/}$; 324. 37^{a}–38^{b}; 326 from वरं in 105^{c} to सकाशा in 107^{a}; 335 from यां in 73^{a} to हरि in 74^{d}. On the other hand, K_2 has the following non-haplographical omissions in the Mokṣadharma shared with other MSS.: with $Ś_1$ $K_{1.4}$, 12. 329. 13^{2}: with K_1, 12. 338 from गन्धर्वै in 20^{a} to सततं in 20^{b}; 346. 3^{cd}: with $K_{1.4}$, 12. 326. 89, 102^{d}–103^{c}; 329 from श्रेयो in 22^{2} to वृणीमह in 24^{4}; 335. 43–50; 336. 66^{ab}; 344. 1^{a}–8^{d} (with following ref.); 348. 17^{a}–18^{b}: with K_4, 12. 173. 2^{cd} and 174. 18^{a}–19^{b} (both first time); 261. 3^{a}–4^{b}; 290. 15^{c}–16^{b}; 293. 21^{cd}, 30^{ab}; 294. 9^{bc}; 295. 1^{cd}, 30^{c}–31^{b}; 298. 21; 303. 9^{c}–11^{b}; 308. 17^{cd}; 319. 8^{cd}; 326. 100; 350. 4–5: with $K_{4.7}$, 12. 301. 19^{ab}: with K_4 Da_4, 12. 202. 30^{ab}; 262. 8^{c}–9^{d}: with K_4 D_7, 12. 292. $7^{e/}$: with $K_{1.4}$ $M_{1.6.7}$, 12. 335. 68^{a}–69^{b}: with $K_{1.7}$ $D_{4.9}$ G_1, 12. 337. 38^{cd}; 338. 18^{cd}: with K_7, 12. 271. 27^{ab}: with K_7 Ds_1 T_1, 12. 306. 40^{cd}: with D_{5-7}, 12. 268. 10^{ab}.

Turning to haplographical omissions, the following cases are peculiar to K_2: 12. 229. 13^{c}–14^{b}, 17^{d}–18^{c}; 242. 6^{d}–7^{a}; 253. 51; 259. 5^{cd}; 262. 25; 274. 5; 275. 6; 283 from तस्य वै in 30^{b} to भवति in 30^{c}; 289. 36^{c}–37^{b}; 290. 14^{cd}, 69^{c}–71^{b}, 77^{d}–80^{a}; 299. 17^{cd}; 300. 14^{b}; 301. 1^{c}–3^{b}, 6^{b}–8^{a}, 9–10; 306. 8; 308 from कस्मिं in 35^{a} to रज्यति in 35^{c}, 107^{d}; 314. $23^{e/}$; 317. 7^{c}–9^{b}; 336 from निर्मिताः in 63^{b} to मोक्षार्थं in 64^{d}; 346. 6^{a}–7^{b}. The haplographical omissions shared by K_2 with other MSS. is a list much more formidable, K_4 figuring in it in more than sixty cases out of about 70: shared with K_4 alone, 12. 169. 23^{c}–24^{b}; 179. 13^{bc}; 192. 63^{ab}; 214. 6^{d}–7^{c}; 220. 18; 222. 10^{bc}; 226. 12; 238. 16^{c}–18^{b}; 261. 32; 263. 44–46; 266. 3^{ab}; 267. 28^{b}–29^{a}, 34^{bc}; 271. 43^{cd}; 276 from वींत in 44^{b} to चरेयु in 45^{b}; 279. 4^{c}–6^{b}, 16–21; 287. 21^{cd}; 289. 18, 44–46; 290. 7^{d}–8^{c}, 19^{d}–21^{a}; 291. 21^{ab}; 294. 15^{ab}; 295. 41^{a}–42^{b}; 296. 7^{c}–8^{b}; 297. 13^{cd}; 298. 13^{c}–20^{b}; 302. 7^{bc}; 315. 44^{c}–45^{b}; 322. 43^{ab}; 326. 4^{c}–5^{b}; 329. 29^{1}–29^{2}, from त्मान in 46^{6} to गत्वा चा in 46^{8}; 338. 22: with $K_{1.4}$, 12. 326. 31^{abcd} (all first time), 42^{abcd}; 329 from तप in 25^{1} to स्तेपे in 26^{1}; 331. 29^{c}–30^{b}; 335. 6^{b}–7^{a}; 353. 3^{b}–4^{a}: with $K_{1.4}$ Da_4, 12. 342. 12^{c}–13^{b}: with $K_{1.4}$ Da_4 G_1 (all second time), 12. 326. 28^{cd}: with $K_{4.6}$ D_5, 12. 208. 7: with K_6, 12. 348. 13^{d}–14^{a}: with $K_{4.7}$, 12. 205. 11^{cd}: with $K_{4.7}$ $Da_{3.a4}$ $D_{5.9}$, 12. 200. 41^{c}–42^{b}: with $K_{4.7}$ $D_{7.9}$, 12. 292. 48^{ab}: with K_4 B_0, 12. 268. 4^{cd}: with K_4 $B_{0.6.9}$, 12. 268. 7^{cd}: with K_4 D_4, 12. 212. 29^{b}–30^{a}; 224. 52^{c}–54^{b}: with K_4 Dn_4, 12. 335. 76^{ab}: with K_4 Ds_1 $D_{7.8}$ $G_{1.2}$, 12. 303. 4^{ab}: with K_4 D_5, 12. 292. 46^{c}–47^{b}; 329. 35^{4}–35^{7}: with K_4 $D_{5.7}$, 12. 237. 23: with K_4 $D_{5.7}$ G_2, 12. 260. 2: with K_4 D_7, 12. 240. 19–20: with K_4 G_2, 12. 292. 16^{cd}: with K_4 G_3, 12. 313. 2^{ab}: with K_4 $M_{1.7}$, 12. 293. 47^{c}–49^{b}: with K_4 M_5, 12. 293. 36^{bc}: with K_7, 12. 236. 20^{c}–23^{d}: with K_7 $D_{4.7.9}$ G_1, 12. 254. 29^{cd}: with K_7 $D_{4.7.9}$ $G_{2.8}$, 12. 317. 12^{ab}: with Da_4, 12. 239. 7^{cd}: with Dn_4 $D_{5.7}$, 12. 290. 73^{cd}: with $D_{4.7}$ $G_{2.8}$, 12. 285. 17^{c}–18^{b}: with D_7 G_1, 12. 295. 24^{c}–26^{a}: with B_9, 12. 289. 10^{cd}: with G_1, 12. 290. 21^{cd}.

The transpositions in K_2 are, in the Rājadharma: 12. 34. 10 and 11 (shared with D_1); 47. 20 and 21 (shared with K_4 V_1 $B_{0.2-5}$ Da Dn $D_{2.3.5.6}$); and 99. 28 and 29 (shared with $K_{1.4}$). In the Āpaddharma: 12. 162. 12^{cd} and 13^{ab} (shared with $Ś_1$ K_4 D_1).

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In the Mokṣadharma : 12. 312. 17^{b} and 18^{b} as also 318. 37 and 38 (both shared with Śi Ki. 4) : 308. 139^{ab} and 139^{cd} (shared with Śi K4) : 301. 12^{cd} and 13^{cd} (shared with Ki) : 181. 10^{ab} and 10^{cd} as also 303. 19 and 20 (shared with Ki. 4) : 290. 13^{ab} and 13^{cd} (shared with Ki. 4 D4. 9), 34^{d} and 35^{b} (shared with Ki. 4 V1 D3. 5 G2) ; 254. 12^{ab} and 12^{cd} (shared with Ki. 6. 7 B7 [both times]. 8. 9 Da4 D4–7. 9 T G1–3. 6 M1. 5–7) ; 331. 5^{ab} and 5^{cd} (shared with Ki. 4 V1 [marg.] D7 T G1–3. 6) ; 314. 22^{cd} and 23^{ab} as also 328. 23^{ab} and 23^{cd} (shared with K4) : and 324. 15^{cd} and 15^{ef} (shared with Ki. 7 D4. 9).

K3

Poona, Kamat Collection of the BORI, No. 12. Written on country paper in bold and legible Devanāgarī characters, with margins ruled in red. Size 13½″ × 6½″, with 13 lines to a page and about 48 letters to a line. Contains the Rājadharma (fol. 1–126, with the first and the last page left blank) and the Āpaddharma (fol. 1–47, with the first and the last page left blank). The MS. is in good condition. The Rājadharma has no date at the end, but as the same scribe seems to have written the Āpaddharma, the date given at the end of that sub-section, viz. संवत् 1734 = Śaka 1600 (cir. A. D. **1678**), may be regarded as the date of the whole MS. The Mokṣadharma portion of the same Kamat Collection, No. 13, originally placed with the Rāja and the Āpad sections, is really a different MS., undated, and written in a different hand, the text being accompanied with Nīlakaṇṭha's commentary ; it is hence not used for the Critical Edition.

In the Rājadharma section, the only additional passage given by K3 alone is 298*. Two or three instances which might suggest a more intimate relation of the MS. with a small group within the Northern Recension are : 145*, shared with K4. 5 D4 ; 216*, shared with Dn D4 ; and 9*, shared with K2. 4 Dn D4. 8. The group is slightly widened in 86* (shared with Śi Ki. 2. 4. 5 D1. 4. 7. 8 plus T G1. 2) ; 234* (shared with Śi Ki. 2. 4 B1 Dn D4) ; 248* (shared with Śi Ki. 2. 4 B1. 2 Dn D1. 4. 7 plus T G2–4) ; and 261* (shared with Śi Ki. 2. 4 D1. 4. 7 plus T1 G1. 2. 4). At the same time, K3, in a number of cases, goes against the inner group within the Kashmirian Version, consisting primarily of Śi Ki. 2. 4 as also D1. Thus K3 shares 148* with the Northern Recension except Śi Ki ; 204*, similarly, except Śi Ki. 2 (B1 D1 missing) ; 25*, except Śi Ki. 2 B1 D4. 7 ; and 133*, except Śi Ki D1. 4. 7. 8. Even where the additional passage is shared by K3 with both the Northern and the Southern Recensions as a whole, we find the same narrow group within the Kashmirian Version going *against* K3. For instance, K3 shares 33* with NS except Śi Ki. 2. 4 Da2 D1 ; 39* and 219*, similarly, except Śi Ki. 2. 4 D1. 4 G2 ; 43*, except Śi Ki. 4 D1. 7 T2 G4 M1. 3 ; 117*, except Śi K2. 5 Da2 G2 ; 118*, except Śi K2. 4. 5 Dn1. n2 D1. 6 T2 G1 ; 147*, except Śi Ki D1. 8 T2 G4 ; 149*, except Śi Ki D1 ; 211*, except Śi Ki. 2. 4 (B1 D1 missing) ; 212*, except Śi Ki. 2. 4 D4 (B1 D1 missing) ; 217*, except Śi Ki. 2. 4 B3 M1. 3 ; 219*, except Śi Ki. 2. 4 D1. 4 G2 ; 220*, except Śi K2 B1 D1–3. 5 G4 M4 ; 258*, except Śi Ki. 2. 4 V1 D1. 7 G1. 4

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$M_{1.3}$; 290*, except $Ś_1$ $K_{2.4}$ D_1 (G_3 missing); 293*, except $Ś_1$ $K_{1.2.4}$ $D_{1.4}$ (G_3 missing); 294*, except $Ś_1$ $K_{1.2.4}$ $D_{1.7}$ T_1 G_3 $M_{1.3}$; and 251*, except $Ś_1$ $K_{1.2.4.5}$ $D_{1.2}$ G_2 M_3.

The remaining star-passages presented by K_3 in the Rājadharma do not call for specific comment. They are common to the Northern Recension with a few sporadic exceptions and additions. Thus, 37*, 296*, 297* are shared with N Recension; 4* with N—$Ś_1$ K_1 D_1 missing; 7*, 10*, except D_7 —$Ś_1$ K_1 D_1 missing; 20*, 23* and 24*, except D_7—$Ś_1$ missing; 237*, D_1 missing; 160*, except B_1 Da D_7; 249* and 257*, except D_7; 146*, except Da_1 D_7, plus T_1; 73*, plus T $G_{1.2.4}$ (D_7 G_4 om. lines 1-2, 5-10); 79* and 80*, plus T $G_{1.2}$. — K_3 gives App. I, No. 4.

In the Āpaddharma, K_3 gives the following star-passages showing its intimate relation with D_4. Thus K_3 shares 308*, 356*, 359*, 367*, 369* and 434* with D_4 alone and 351* with D_4 G_1, while it happens to share 384* with D_9 alone. The primary Northern or Kashmirian group, consisting of $Ś_1$ $K_{1.2.4}$ (and occasionally D_1), is followed by K_3 only in the following few cases : 323* shared with $Ś_1$ $K_{1.2.4.5}$ $Dn_{1.}$ n_3 $D_{2.3.5.8}$; 377* with N (except D_7; Dn_2 D_6 absent) M; 412* with $Ś_1$ $K_{1.2.4.5}$ V_1 Da $Dn_{1.}$ n_3 $D_{1-4.7-9}$ T G_5; and 429* with $Ś_1$ $K_{1.4.5}$ V_1 B Da $Dn_{1.}$ n_3 $D_{2.3.5.7-9}$ T $G_{1.2.5}$. The secondary Northern group, consisting of K_5 V_1 B Da $Dn_{1.}$ n_3 $D_{2.3.5.8}$, is followed by K_3 in the majority of its additions, viz. 309*, 314*, 316*, 319*, 320*, 321*, 322*, 347*, 361*, 379*, and 401* as also 364*, 365*, 366*, 368*, 380* (these five with D_4 added), 357* (with K_4 added), 397* (with K_4 D_4 added), 381* (with D_4, but without Dn_3 D_8), 374* (without D_5). Other star-passages in K_3 are : 317* shared with V_1 B Da Dn_1 D_5; 397*, with $K_{4.5}$ V_1 B Da $Dn_{1.}$ n_3 (r) $D_{2.3}$ (both r). $_{5.8}$ $G_{1.5}$; 382*, with V_1 B Da $Dn_{1.}$ n_3 $D_{2-5.7-9}$ T $G_{1.2.5}$ $M_{2.4}$; 395* with K_1 V_1 B Da $D_{4.5.9}$ T $G_{1.2.5}$ M; and 423* with $K_{2.5}$ V_1 B ($B_{2.4}$ damaged) Da $Dn_{1.}$ n_3 $D_{2-5.7-9}$ T $G_{1.2.5}$ $M_{2.4}$.

Turning to omissions in K_3, the MS. presents, in the Rājadharma, over 70 solitary, and about 12 shared, non-haplographical omissions. The figures for haplographical omissions in the same sub-section are 30 and 15 respectively. The presence of so many solitary non-haplographical omissions implies a defective original; and where the omissions are shared, the sharing MSS. belong to a narrow circumscribed group not over-stepping (save for a couple of exceptions) the limits of the Northern Recension. The details are as under :

Solitary non-haplographical omissions in K_3 (Rājadharma): 12. 3 from नरकं in 18^c to भृगो in 19^d; 4. 1^c–2^d, from धान्यो in 15^d to पर्वत in 16^d; 10 from द्धिं in 24^a to संन्यासा in 25^a; 11. 2^c–3^b, 18^{ab}, 26^a–27^a; 13. 3^c–4^b; 15. 3^b–4^b; 21. 8^{ab}; 25 from मतुलां in 8^c to कुर्व in 9^c, 12–13; 27 from अघातयं in 18^a to पाप in 18^d; 29 from व्यगमन् in 114^c to रन्तिदेवं in 115^d, 125^c–126^b; 36 from नं कुर्याद्यः in 16^a to तस्य in 17^a; 37. 32^c–33^b, 43^{cd}; 41. 13; 45

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from संवीतं in 14^c to दयं in 15^c, from ध्यं in 19^c to किंचिद्धया in 20^d; 49 from गत्वा in 42^e to अपातयन्त in 43^a; 51. 16^c–17^b; 59. 105^{ab}; 60. 49^c–50^c, 51^b; 62 from नेमानि in 3^c to सेव्यं तु in 63. 2^a; 68 from यानं in 15^a to सह in 15^c, 16^{cd}; 69. 50^d; 71. 10^{cd}, 11^{cd}; 76 from स्त्यकर्मणः in 29^d to कुशला in 30^d, from रमनु in 37^c to परे in 12. 77. 1^a; 77. 4^{ab}; 78 from यपः in 8^b to 8^d; 79. 28^{cdef}, 39^d; 83 from ष्टस्य in 15^c to नम in 16^d; 84 from गम्भीरः in 40^b to द्वे in 41^b; 85. 1^c–3^d; 85. 5 to 12. 86. 10; 92. 17^c–18^d, 30; 98. 1^c–2^b, from त्यक्तुं in 31^a to यन् in 31^d; 102. 10^{bcd}; 104. 33^a–36^b; 105 from मान in 6^b to नियम्य in 7^b; 107 from स त्वं in 16^a to जयस् in 17^a; 110. 12^{ab}, from न्तव्यः in 20^c to कृत्या प in 21^d; 111. 20^{ab}; 112 from संश्रयः in 27^a to दीर्घद in 28^a, from राजेन in 48^c to ते in 49^c, from त्यक्ष्य in 63^a to पश्चा in 63^d, from ते in 65^d to क्षिप्रमेव in 66^d; 113. 12^{cd}; 115. 5^c–7^a, 8^d–9^d; 116 from च in 4^c to रज्जये 5^d; 119. 4^a–8^b, 15^{ab}; 122 from वर्षि in 2^d to दिशत् in 3^d, from स्य in 36^c to मरीचिभ्यां in 37^c; 123 from पि परं in 24^a to प्स्यसि in 24^d; 124. 49^c–50^b, from शीलस्य in 63^c to प्रशस्यते in 64^d; and 128. 48.

The non-haplographical omissions in K_3 shared with other MSS. show, as in the case of the star-passages, the intimate relation of the MS. with a small group. Thus, K_3 om. non-haplographically 12. 55. 12^{cd} with $Ś_1$ $K_{1.2.4}$ $D_{4.8}$; 59. 79^c–81^b with K_5; 66. 8 with V_1 B_2 T_2; 25. 21 with B_4; 40. 7^{ab}, 50. 6^a–7^b, 90. 15^{cd}, 91. 18 and 92. 50^{ab} — all five with D_4; and 10. 26^{cd} (with $D_{4.8}$).

Solitary haplographical omissions in K_3 are — 12. 14. 13^c–14^b; 15. 58^{abc}; 24. 29^c–30^d; 26. 19^b, 23^{ab}; 29. 117^{abcde}; 39 from मार्ग in 2^a to राज in 3^a; 43 from शार्ङ्ग in 1^c to यदु in 2^c; 47. 54; 51 from न्विष्णो in 2^a to विश्वात्म in 3^b, 16^c–17^b; 56 from महते in 10^a to कात्स्न्येन in 11^a, from राज in 26^a to महा in 28^c; 57 from 41^a to राजन् in 42^a; 59 from वादिभिः in 116^c to मयो in 116^d; 60 from के in 2^b to 3^b, from स्वेन in 44^a to ब्रह्मणा in 44^d; 63 from राज in 16^b to धर्मेण in 17^b; 65 from तथैव in 34^b to 35^a, 65 from कर्तव्या in 17^a to च in 18^a; 66. 11^c–13^b; 67 from श्च in 37^c to भाषे in 37^d; 70. 9^d–10^a; 74 from नित्य in 11^a to उभावेतौ in 12^a, 14^{cd}; 75 from राजा in 8^b to राजानः in 9^b, 19; 81. 2^{cd}; 83 from युक्तानां in 9^c to पचारांश् in 10^c, from 13^b to राज in 14^b, 36^b–37^a; 87. 30^{cd}; 90 from निप in 21^b to कृत in 22^d; 91 from क्षत्रि in 33^a to संजायते in 33^b; 96 from क्षत्रियं in 5^a to यः in 6^a; 99. 28; 101 from यः कार्या in 28^a to पत in 28^b; 102. 9^{ab}; 117 from निं in 39^c to मु in 40^d, 41^c–42^b; 122 from शिवाच्चापि to सोमाद्देवाः in 48^a; 124. 59. The nature of most of these omissions evidently implies both ignorance and carelessness on the part of the scribe.

K_3 presents the following haplographical omissions in Rājadharma, shared with other MSS: Shared with $Ś_1$ $K_{1.2}$ D_1, 12. 124. 53^c–54^b; with $Ś_1$ $K_{1.2.4}$ D_1, 12. 109. 6^{ab}; with $Ś_1$ $K_{1.5}$ $D_{4.8}$, 12. 47. 52; with K_1, 12. 45. 17^c–18^b and 83. 30^{cd}; with K_2, 12. 46. 16; with K_2 G_2, 12. 77. 6; with K_5 D_1 T_2, 12. 70. 3^{cd}; with B_1 $D_{2.8.5}$, 12. 76, 16^{ab}; with B_3, 12. 68. 28; with B_4 Dn_2 D_4 G_2, 12. 16. 14^{cd}; with Da_1 D_7, 12. 70. 26^{cd}; with $D_{2.8.5}$, 12. 66. 14; with $D_{4.7}$ T_1, 12. 84. 35; and with D_7 G_1, 12. 111. 4.

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In the Āpaddharma, the solitary non-haplographical omissions in K_3 are—12. 136. 80^{cd}, 122, 202–203; 137. 8^{cd}; 139. 48^{bcd}, 50^{ab}; 140. 18^{c}–19^{b}; 148 from वेत्थ in 28^{c} to ह्व नः in 29^{c}; and 161. 13. The shared non-haplographical omissions are only two with the familiar sharing MSS., viz., D_4, for 12. 140. 23 and $D_{4.9}$, for 136. 104^{cd}. The solitary haplographical omissions in the Āpaddharma are: 12. 136. 97^{c}–98^{d}, 195^{c}–196^{b} and 149 from र्यः कृतो in 46^{ab} to सदा का in 47^{a}; while those shared are—with $K_{2.4}$, 12. 167. 13^{c}–14^{b}; with $K_{2.4}$ D_1, 166. 9; with K_4 $D_{1.7}$ G_2 $M_{1.3}$, 136. 101^{cd}; with K_5, 152. 1^{b}–2^{a}; with K_5 V_1 B_{0-2} Da $Dn_{1.}$ n_3 $D_{2.3.5.8}$ G_1, 149. 70^{ab}; with B_0 $D_{7.9}$ S (G3.4 absent), 136. 89^{cd}; with Da_2 G_2, 158. 2^{a}–3^{b}; with D_1, 148. 33^{cd}; with D_4, 142. 10^{bc}; with $D_{4.5}$, 136. 74^{d}–75^{a}.

The transpositions in K_3 are, in the Rājadharma, 12. 48. 4^{cd} and 5^{ab} (solitary); and in the Āpaddharma, 12. 131. 10^{cd} and 10^{ef} (shared with $D_{4.7}$ S [G3.4 absent]). It gives Appendix I, (No. 4) along with N (except D_7).

K_4

Poona, B. O. R. Institute's Mahābhārata Collection No. 15 (which is now amalgamated with the B. O. R. MSS. Collection and is numbered 246. Written on tough country paper in beautiful and legible characters. Margins ruled in red and black and yellow lines. Size $13'' \times 6\frac{1}{2}''$. Extent ($125+44+185=$) 354 folios, with the initial and the concluding pages of the Rājadharma section and the initial page of the Āpad and the Mokṣadharma sections left blank. Gives 14 lines to a page and 45 to 48 letters to a line. The MS. is in good condition. It forms part of a complete Mahābhārata MS. (with the Āśvamedhika parvan missing). The MS. was used as K_2 in our edition of the Bhīṣmaparvan, where further details of the MS. and the scribes who took part in making the present copy are given. Pandit Sadānanda of Kashmir (मिश्र श्रीसदानन्दजी), in the Vaiśākha, Jyeṣṭha and Āṣāḍha months of Saṁvat 1828 = Śaka 1693 = (cir. A. D. 1771), employed five scribes, (1) Jayakṛṣna to copy the Sabhāparvan (completed वैशाखमासे शुक्लपक्षे तिथौ १३ भृगुवासरे), the Ādiparvan (completed आषाढमासे कृष्ण १३ भौमवासरे), and the Virāṭaparvan (completed ज्येष्ठमासे कृष्णपक्षे तिथौ १० भृगुवासरे)—the last being written नगरभर[त]-पुरमध्ये; (2) Udairama to copy the Bhīṣmaparvan (completed वैशाखशुक्ले १४ शनौ), and the Araṇyakaparvan (completed आषाढप्रथमे गुरौ); (3) Haranārāyaṇa to copy the Droṇaparvan (completed आषाढमासे शुक्लपक्षे तिथौ ६ बुधवासरे)—the copy being written नगरभरप्पपुरमध्ये; (4) Khuśālirāma to copy the Śalyaparvan, including the Gadā (completed वैशाखशुक्ल १४ रविवासरे)—the copy being made नगरमानपुरमध्ये; and (5) Bhagavānadāsa† to copy the Mausalaparvan (completed वैशाखकृष्ण ६ भृगुवासरे), the Svargārohaṇaparvan (completed वैशाखकृष्ण ७ शनिवासरे),

† This Bhagavānadāsa was a resident of Ābhānerī (आभानेरीको) and at least the Strī and the Svargārohaṇa parvans he wrote in Bharatapura (लिष्यो भरतपुरमध्ये). The name of the scribe does not appear at the end of the Sauptikaparvan, but there is little doubt that this same scribe wrote that parvan also.

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the Sauptikaparvan (completed ज्येष्ठकृष्णे २ बुद्धे), the Āśramavāsikaparvan (completed ज्येष्ठकृष्ण ३ गुरुवासरे), the Mahāprasthānika (also completed ज्येष्ठकृष्ण ३ गुरुवासरे), the Strīparvan (completed ज्येष्ठकृष्ण ७ चंद्रवासरे), and the Karṇaparvan (completed आषाढकृष्ण १ भृगुवासरे). Of the remaining parvans (ignoring the Āsvamedhikaparvan which is not preserved), the Udyogaparvan was copied by the employer of these scribes †, Pandit Sadānanda (कश्मीरीय-सदानन्दाभिधेन लिखितमिदमुद्योगपर्व), the date of completion being ज्येष्ठशुक्लदशम्यां गुरुवासरे. It is possible that Sadānanda himself copied the Śānti and the Anuśāsana parvans, although—or rather because—neither the name of the scribe nor the date of completion appears at the end of these important parvans. — Of the dates of completion given at the end of the several parvans, those at the end of the Āraṇyaka, Udyoga and Karṇa seem to tally with the details as to the day of the week given in Pillay's Indian Ephemeris, Vol. VI, the discrepancies in the other dates being probably due to the presence of the intercalary month of Āṣāḍha during the period the copying was taking place.

The intimate relation of K_4 with $Ś_1 - K_1 - K_2$ and the primary Kashmirian group has been already shown under our treatment of K_1 and K_2. As regards star-passages, while there is no star-passage peculiar to K_4 in any of the sub-parvans of the Śānti, K_4 exhibits a few narrow-group stars such as, in the Rājadharma: 9* (shared with $K_{2.3}$ Dn $D_{4.8}$, $Ś_1$ K_1 D_1 missing); 11* (shared with K_2 D_1, $Ś_1$ K_1 missing); 60* (shared with K_2 T_1 G); 94* (shared with Dn); 124* (shared with K_2); 145 (shared with $K_{3.5}$ D_4); 234* (shared with $Ś_1$ K_{1-3} B_1 Dn D_4) and 241* (shared with $Ś_1$ $K_{1.2}$) : in the Āpaddharma, 415* (shared with K_2) : in the Mokṣadharma, 593* and 622* (shared with $Ś_1$ $K_{1.2}$, the latter a subst. passage); 793* (shared with $Ś_1$ $K_{1.2.7}$ $D_{4.9}$); 856* (shared with $K_{1.2}$ D_7 T $G_{1-3.6}$); 857*, 868* (subst.) and 907* (all shared with $K_{1.2}$) and 884* (shared with $K_{1.2}$ V_1 [marg.]). While some of these instances would suggest a closer relation of K_4 with the primary Kashmirian group, there are, at the same time, outnumbering instances where K_4 diverges from that group. Thus, in the Rājadharma, 48*, 50*, 51*, 52*, 57*, 101*, 102*, 107*, 116*, 130*, 229*, 264*, 286*, 291* and 299* are found in association with K_5 V_1 B Da Dn $D_{2.3.5.6.8}$ — with slight exceptions either way of no particular significance. Star-numbers 75*, 89*, 90*, 132*, 186* show a somewhat greater divergence, but they also can be said to disassociate themselves from the primary Kashmirian group. A similar phenomenon is to be found in the Āpaddharma where, against a case like 324* (shared with $Ś_1$ $K_{1.2}$ $D_{1.4.9}$) suggesting a closer relation of K_4 with the inner Kashmirian group, we have cases like 357* (shared with $K_{3.5}$ V_1 B Da $Dn_{1.}n_3$ $D_{2.3.5.8}$); 307* (shared with $K_{3.5}$ V_1 B Da $Dn_{1.}$ n_3 $D_{2.3.5.8}$, plus $G_{1.5}$); 413* and 414* (both shared with K_5 V_1 B [B_4 damaged in 413*] Da $Dn_{1.}n_3$ $D_{2-5.8}$); and 311* (shared with K_5 V_1 $B_{0-2.5}$ Da $Dn_{1.}n_3$ $D_{2.3.8}$);

† The scribes (लिपिकृत् s) state that the copy was caused to be written (लिखापितं) by Miśra Śrī Sadānanda.

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370*, 383*, 385* and 413* (shared alike with K_5 V_1 B Da $Dn_{1.\ n_3}$ $D_{2.\ 3.\ 5.\ 8}$ — with a slight interchange of a couple of D MSS. in the last four instances)—which might suggest influence of the secondary Kashmirian or the mid-northern group. And even in the case of the Mokṣadharma, along with the seven or eight examples above enumerated, we have cases like 475*, 491*, 520*, 684* and 814* (all shared—apart from slight variations both ways—with K_6 V_1 $B_{0.\ 6-9}$ $Da_{3.\ a_4}$ $Dn_{1.\ n_4}$ Ds $D_{2.\ 3.\ 5.\ 8}$), which would establish the relation of K_4 with the secondary Kashmirian or the mid-Northern group.

The remaining cases include (i) passages found—with sporadic exceptions—in the Northern Recension as a whole: or (ii) passages found in the N Recension (except the primary Kashmirian group) and betraying simultaneously the influence of the S recension; or (iii) passages put down as stars on the testimony of some entire version (or versions). These cases may now be enumerated. In the Rājadharma: (i) star-passages given by K_4 along with the Northern Recension (ignoring sporadic exceptions either way) are 4*, 7*, 8*, 10*, 20*, 23*, 24* (all—excepting first and third—without D_7 and the first four with $Ś_1$ K_1 D_1, and the last three with $Ś_1$ missing), 25* (except B_1 $D_{4.\ 7}$), 37*, 45* (except K_3 $D_{4.\ 7}$; B_1 om.), 146* (with T_1 added and Da_1 D_7 om.), 160* (with N except B_1 Da D_7), 237* (D_1 missing), 249*, 257* (both without D_7) and 297*. (ii) Star-passages read by K_4 with the majority of MSS. of the N Recension (except the primary Kashmirian group)—the last few of them showing to some extent the influence of the S recension—are: 40* (with N except $Ś_1$ K_{1-3} $D_{4.\ 7}$), 66* (with N except $Ś_1$ $K_{1.\ 3}$ $D_{1.\ 4.\ 7}$), 71* and 93* (both with N except $Ś_1$ $K_{1.\ 3}$ $D_{4.\ 7.\ 8}$), 72* (with N except $Ś_1$ $K_{1.\ 3}$ B_1 $D_{4.\ 7.\ 8}$), 78* (with N except $Ś_1$ $K_{1.\ 3}$ B_1 $D_{2.\ 4.\ 7.\ 8}$), 90* (with N except $Ś_1$ $K_{1.\ 3.\ 5}$ $D_{4.\ 7.\ 8}$), 133* (with N except $Ś_1$ K_1 $D_{1.\ 4.\ 7.\ 8}$), 204* (with N except $Ś_1$ $K_{1.\ 2}$ [B_1 D_1 missing]), 270* (with N except $Ś_1$ $K_{2.\ 3}$ Dn $D_{1.\ 4.\ 7}$), and 287* (with N except $Ś_1$ K_{1-3} B_1 $D_{1.\ 4.\ 7}$), together with 56* (with N except $Ś_1$ $K_{1.\ 2}$, plus S), 65* (with N except $Ś_1$ $K_{1.\ 3}$ $D_{1.\ 4}$, plus M_2), 70* (with N except $Ś_1$ $K_{1.\ 5}$ $D_{4.\ 8}$ plus S [G_3 missing]), 73* (with N plus T_1 $G_{1.\ 2.\ 4}$), 76* (with N except $Ś_1$ $K_{1.\ 3}$ $D_{4.\ 8}$, plus T $G_{1.\ 2}$ M_2), 97* (with N except $Ś_1$ $K_{1.\ 3.\ 5}$ $D_{1.\ 4.\ 8}$, plus T $G_{1.\ 2.\ 4}$ M), 104* (with N except $Ś_1$ $K_{1-3.\ 5}$ $D_{1.\ 4.\ 8}$, plus S), 117* (with N except $Ś_1$ $K_{2.\ 5}$ Da_2, plus S [except G_2]), 121* (with N except $Ś_1$ K_1 D_8, plus T G), 147* (with N except K_1 $D_{1.\ 8}$, plus T_1 G_{1-3} M), 148* (with N except $Ś_1$ K_1 plus S), 149* (with N except $Ś_1$ K_1 D_1, plus S), 220* (with N except $Ś_1$ K_2 B_1 $D_{1-3.\ 5}$, plus T G_{1-3} M_{1-3}), 248* (with N except K_5 V_1 $B_{0.\ 3-5}$ Da $D_{2.\ 3.\ 5.\ 6.\ 8}$, plus T G_{2-4}), 256* (with N except $Ś_1$ K_{1-3} D_1, plus S), 261* (with N except K_5 V_1 B Da Dn $D_{2.\ 3.\ 5.\ 6.\ 8}$, plus T_1 $G_{1.\ 2.\ 4}$), and 294* (with N except $Ś_1$ $K_{1.\ 2}$ $D_{1.\ 7}$, plus T_2 $G_{1.\ 2.\ 4}$ $M_{2.\ 4}$). (iii) Star-passages lacking the support of a whole version and more are the following—64*, absent in $Ś_1$ $K_{1.\ 2}$ V_1 B Da Dn $D_{1-3.\ 5.\ 6.\ 8}$ and in T $G_{1.\ 2.\ 4}$; 79*, absent in $G_{3.\ 4}$ M; 80*, absent in T_2 $G_{3.\ 4}$ M; and 86*, absent in B $G_{3.\ 4}$ M; 182* absent in N except K_5 D_7 and in T G_{2-4} M. In the Āpaddharma, there are no citable instances under the first

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category. Under (ii) we can cite 318* shared with K_5 V_1 B $Dn_1.n_3$ $D_{3.7.9}$ plus S ($G_{3.4}$ absent); and under (iii) 323* and 412* shared respectively with $Ś_1$ $K_{1-3.5}$ $Dn_1.n_3$ $D_{2.3.5.8}$ and $Ś_1$ $K_{1.3.5}$ Da $Dn_1.n_3$ $D_{2.4.7-9}$ G_5, but without B–S and T–M respectively. In the Mokṣadharma, we have (i) stars found shared with the N Recension generally with some notable exceptions: namely, 490* (excepting B_0), 653* (excepting K_7 $D_{4.7}$, but shared by M_5 also), 756*, 852* and 901* (excepting K_7). (ii) Stars shared with the late Northern Recension with an occasional contamination of the S Recension: 708* (shared with K_7 $Dn_1.n_4$ Ds $D_{3-7.9}$), 772* (shared with V_1 $B_{0.7-9}$ $D_{5.7}$ plus T $G_{1.3.6}$), 779* (shared with K_1 V_1 Ds_2 $D_{4.7.9}$ Ca, plus T_2 $G_{1.3.6}$) and 914* (shared with K_7 $Da_{3.a_4}$ $Dn_1.n_4$ Ds $D_{2-5.7-9}$, plus T_1 $G_{2.3.6}$ $M_{1.5.7}$ Cs). (iii) Stars shared by K_4 with MSS. of both recensions but absent in an entire versions: viz., 524* (not found in K_7 Ds_1 $D_{4.9}$ G_1 $M_{1.5-7}$), 556* (not found in K_7 $D_{4.9}$ $M_{1.5-7}$), 636* (not found in K_7 $D_{4.9}$ $M_{1.5.6}$), 672* (not found in $Ś_1$ K_1), 788* (not found in G_2 $M_{1.5-7}$), 798* (not found in $M_{1.5-7}$), 831* and 832* (both not found in K_6 $B_{0\ 6-9}$ $Dn_1.n_4$ $D_{2.3.8}$ — $Ś_1$ V_1 D_6 absent), 840* (not found in $M_{1.5.7}$ — $Ś_1$ V_1 D_6 absent), 852* (not found in K_6 $B_{0.6\ 9}$ $Da_{3.a_4}$ $Dn_1.n_4$ Ds $D_{2.3.8}$), 860*, 861*, 892* and 904* (all not found in $M_{1.5-7}$ [904* not found also in $K_{1.2.4.7}$ T $G_{2.3.6}$] — $Ś_1$ V_1 Da_3 missing).

Turning our attention next to omissions in K_4, solitary non-haplographical omissions in K_4 are the following: In the Rājadharma — 12. 26. 24^b and 24^d; 28. 19; 53. 13^{cd}; 57. 27^{cd}; 65. 31^{cd}; 77. 9^a–10^b; 81. 28^{ab}; 86. 28^{cd}; 91. 30^a–31^b; 92. 15^{cd}; 94. 22^{cd} and 100. 13^{bc}. In the Āpaddharma — 12. 147. 7^{ab}; 149. 59 and 159. 46^a-47^b. In the Mokṣadharma — 12. 170. 6–7; 173 from दिष्ट्या in 16^d to कृमि in 17^b; 200. 17^a–18^b; 254. 28^{cd}; 256. 20^a–22^b; 258. 11; 271. 6^c–7^b; 275. 10^{cd}; 276. 30–34; 290. 72^c–92^b; 310. 18^c–19^b; 320. 27^c–37^d; 323. 26^b-28^a; 332. 21^{ab}; 352. 10^{cd} and 353. 1^{ab} (with ref.). — It is only towards the end of the Mokṣadharma that such solitary non-haplographical omissions are at all of a length to justify inference as to a defective original from which K_4 may have been copied.

Of solitary haplographical omissions, K4 presents the following examples — by no means considerable — which might argue carelessness in the copyist, viz., in the Rājadharma: 12. 3. 12^{ab}; 15 from स्कन्द in 16^c to तथा in 17^a, 42; 18. 27^{ab}; 21. 8^b–9^a; 31. 28^c–29^d; 36. 10–11; 47. 33–34; 65. 3^c–4^b; 66. 19^a–20^b; 76. 16^d–17^c; 77. 4–5; 110. 5^{cd}; 121. 46^{bc} and 122 from जाग्रति in 50^a to प्रभुः in 50^d. There are no instances of the kind in the Āpaddharma; while, in the Mokṣadharma, we can cite the following cases: 12. 189 from द्य मनसो in 13^c to ध्यानमुत्पाद्य in 15^a; 204 from हेतुयुक्ता in 12^a to हेतु in 13^b; 207 from त्मानं in 15^d to विद्या in 17^a; 216. 5, from नाधि in 6^c to बलिम् in 6^f; 220. 85^{cd}; 234. 29^b to 235. 1^c; 237 from मरणं in 15^a to नन्देत in 15^b, 25^b–26^a; 239 from श्व in 13^a to बुद्धि in 14^c; 253. 33–37; 255. 6^{ab}, 40^b–41^a; 258. 52–53; 263 from गतिं in 42^c to राज्ञां in 43^a; 277. 29–34; 292. 13^{ab}; 295. 24^d–25^a; 301. 7^b–8^a, 12^c–13^b; 306. 75^d–76^a; 309. 10^d–12^a; 314. 4^{ab}; 322. 3^{ab}; 329. 49^{3-4}; and 332. 15.

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Turning next to non-haplographical omissions shared by K_4 with certain MSS. with which it is more or less closely related, the most frequent group that we meet is $Ś_1$-K_1-K_2, or K_1-K_2 ($Ś_1$ missing). The instances of the first kind (which all belong to the Mokṣadharma) are : 12. 183 from the first न in 10^e to तूक्तं in 10^7; 203. 27^{ab}, 35^{ab}; 218. 8^{cd}; 224. 16^{ab}; 308. 77^{ab}; 309. 17^c–18^d; and 329. 13^2; while those of the latter kind are : 272. 21^{ab}; 290. $110^{a'}$; 294. 1^{ab}, 44^{ab}; 308. 26^{f}–27^e; 317. 27^d–28^e; 322. 37^{f}–38^a; 326. $42^{a'cd}$; 335. 43–50; 344. 1^a–8^b and 348. 17^e–18^b. With the $Ś_1$ $K_{1.2}$ group are at times found associated certain allied MSS., both in the matter of star-passages, as we saw before, and also in the omitted passages. Thus, D_1 is added to the group in 162. 12^{ab}; while D_1 is added and K_1 simultaneously omitted in 123. 2^{cd}, and in 139 from नराधिप in 7^b to ब्रूहि in 7^d and in 139. 8.

Of solitary associates of K_4, K_2 is of most frequent occurrence, the instances being, in the Rājadharma : 12 7. 1^{ab} and 47. 66*, line 7 [$Ś_1$ missing in the first case]; 49. 43^{ed}; and 50. 8^{cd}. In the Āpaddharma : 12. 155. 4^{ab}; 160. $46^{e'}$; and 162. 45^{cd}. In the Mokṣadharma : 12. 173. 2^{cd}; 174. 18^a–19^b; 243. 18^e–19^b; 261. 3^a–4^b; 262. 8^e–9^d; 293. 21^{cd}, 30^{ab}; 294. 9^{bc}; 295. 1^{cd}, 30^e–31^b; 308. 17^{cd}; 319. 8^{cd} ($Ś_1$ reading on marg.); 326. 27^{ab} (second time), 100. The remaining cases include : 56. 9 (with $K_{2.3}$); 77. 11^{ab} (with D_3); 163. 13^b–14^e (with K_2 D_1); 177. 34^{ab} with K_7; 301. 19^{ab} with $K_{2.7}$ and 324. $15^{e'}$ with D_5—the list concluding with 12. 55. 12^{cd} with $Ś_1$ K_{1-3} $D_{4.8}$.

Lastly, we have to consider the shared haplographical omissions arranged, for convenience, according to the sequence of the sharers. Thus, shared with $Ś_1$ alone we have, in the Āpaddharma, 160. 13^a–15^b. Shared with $Ś_1$ $K_{1.2}$, we have (ignoring cases where $Ś_1$ is missing), in the Rājadharma, 98. 17 : and in the Mokṣadharma, 173. 14^e–15^d, 33^e–34^b, from खया in 36^e to पूर्णः in 37^e; 179. 2; 180. 23^e–24^b; 196. 21^{cd}; 221. 33^e–34^b; 229. 16^e–17^b; 231. 12^e–13^b, 21^e–22^b; 232. 25^{ab} (V_1 reading it on marg.); 243. 13^{cd}, with V_1 added; 247. 11^{ab} (with T_2 superadded); and 320. 14^{cd}. There is a solitary case, 109. 6^{ab}, from the Rājadharma, where the haplography is shared by $Ś_1$ K_{1-8} D_1; in the allied instance from the Mokṣadharma, 312. 31–32, $M_{1.7}$ being added to, but K_1 removed from, the list of sharers. To the $Ś_1$ $K_{1.2}$ group are added as extra sharers $K_{4.7}$ $B_{8.9}$ $Da_{3.a4}$ $D_{4-7.9}$ in 246. 15; K_5 $D_{2.3}$ in 84. 41 (K_1 excepted); K_7 in 177. 13; and in 195. 12^e–13^b (with Ds_1 superadded); D_1 in 120. 37^e–38^b; 139. 68–69; 149. 27; and 155. 9–10; $D_{1.3}$ in 167. 4^e–5^e; and $D_{2.4.8}$ in 258. 68.

Other cases where $Ś_1$ figures as co-sharer of K_4 are : 87. 18 omitted by $Ś_1$ K_1 D_8; 235. $26^{e'}$ and 171. 6^b–7^e ($Ś_1$ reading it *sec. m.* on marg.) as well as 312. 36^b–37^a om. by $Ś_1$ K_2 and 84. 41 om. by $Ś_1$ $K_{2.5}$ $D_{2.8}$; 159. 52^{cd} om. by $Ś_1$ K_2 B_1 D_1; 316. 31^{bc} om. by $Ś_1$ K_2 B_8; 128. 45^{ab}, 157 17^{cd}, 158. 6^d–7^a, and 161. 43^{bc}—all om. by $Ś_1$ K_2 D_1; 187. 34–35 om. by $Ś_1$ K_2 D_1; and 261. 5^d–6^a om. by $Ś_1$ K_2 $M_{1.6.7}$.

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In the absence of Ś$_1$, the most frequent sharing group is that of K$_{1.2}$ with or without MS. or MSS. from other versions. Thus, K$_{1.2}$ by themselves share the omissions of K$_4$ in 261. 55; 267. 8^{ab} (with V$_1$ supplying the om. on marg.); 270. 19^c–21^b; 272. 21^{ab}; 277. 41; 283. 1^{cd}; 290. 6^e–7^b; 294. 41^{ab}; 298. 22^e–23^b; 300. 7; 301. 1^e–3^b; 306. 18; 308. 43; 314. 30^b–31^a; 326. 31^{abcd} (all first time); 326. 102^d–103^e; 331. 29^e–30^b; 335 6^b–7^a and 353. 3^b–4^a. Along with K$_3$, we have a solitary case of 15. 39, and with K$_3$ D$_{1.4.7}$ T$_1$ G$_3$ as sharers, 16. 15^b–15^d, both from the Rājadharma. K$_7$ figures as an additional sharer in 269. 2; K$_7$ V$_1$ T$_1$ in 305. 3^{ab}; K$_7$ D$_{4.9}$ T$_1$ in 280. 5^{cd}, and K$_7$ D$_6$ in 271. 46^d–47^e. The sharers from other versions that associate themselves with K$_{1.2}$ are instanced in the following cases: K$_{1.2}$ V$_1$ B$_{0.6-9}$ Da$_{3.a4}$ D$_{2.3.6.8}$ in 280. 20–21^b; K$_{1.2}$ B$_0$ in 261. 57de; K$_{1.2}$ B$_0$ Da$_{3.a4}$ T$_1$ in 286. 17^{cd}; K$_{1.2}$ B$_6$ G$_2$ in 251. 3^{cd}; K$_{1.2}$ B$_9$ T$_2$ G$_1$ in 298. 24; K$_{1.2}$ Da$_3$ Dn$_1$ Ds$_1$ D$_4$ G$_{1.2}$ M$_6$ in 291. 1^{cd}; K$_{1.2}$ Da$_4$ G$_1$ (all second time) in 326. 28^{cd}; K$_{1.2}$ Ds$_1$ M$_6$ in 293. 14^e–15^b; K$_{1.2}$ D$_1$ in 10. 11; K$_{1.2}$ D$_5$ in 272. 25 and 324. 22; K$_{1.2}$ D$_7$ in 243. 6 (D$_3$ supplying the om. on marg.); K$_{1.2}$ T$_2$ G$_1$ in 284. 4^{cd}; K$_{1.2}$ G$_2$ in 253. 9–10; K$_{1.2}$ G$_3$ in 308. 61 and K$_{1.2}$ M$_{1.6.7}$ in 335. 68^a–69^b.

K$_1$ alone shares omissions with K$_4$ in 103. 9–11; 125. 16; and in 288 from तद्वि in 38^b to व्याहृतं in 38^d; while K$_2$ alone does so in 48. 4^{cd}; 55. 4; 58. 7^e–8^b and 86. 19^e–20^d (V$_1$ reading on marg.) from the Rājadharma; 136 from द्रुयान् in 116^a up to ततस्तस्मा in 118^a; and 159. 40 (Ś$_1$ supplying the om. on marg.) from the Āpaddharma; and 169. 23^e–24^e; 173. 2^{cd} (Ś$_1$ on marg.); 174. 18^a–19^b (first time); 179. 13^{bc} (Ś$_1$ on marg.); 192. 63^{ab}; 202. 30^{ab} (with Da$_4$ added); 214. 6^d–7^e (Ś$_1$ on marg.); 220. 18 (Ś$_1$ V$_1$ on marg.); 222. 10^{bc} (Ś$_1$ on marg.); 226. 12 (Ś$_1$ on marg.); 238. 16^e–18^b; 261. 30, 32; 263. 44 with the preceding ref. up to the ref. preceding 47; 266. 3^{ab}; 267. 28^b–29^a, 34^{bc}; 271. 43^{cd}, 276 from वींत in 44^b to चरेयु in 45^b; 279. 4^e–6^b, 19–21; 287. 21^{cd}; 289. 18, 44-46; 290. 7^d–8^a, 15^e–16^b, 19^d–21^a; 291. 15^{cdef}, 21^{ab}; 294. 15^{ab}; 295. 41^e–42^b; 296. 7^e–8^b; 297. 13^{cd}; 298. 21; 302. 7^{bc}; 315. 44^e–45^b; 322. 43^{ab}; 326. 4^e–5^b, 27^{ab} (second time); 329. 29^1–29^2, from त्मान in 46^6 to गत्वा चा in 46^8, and from संज्ञितेन in 48^6 to मुख in 48^7; 338. 22; and 350. 4–5.

The co-sharers of K$_2$ in the K$_4$ haplographical omissions are: K$_3$ in 167. 13^e–14^b (Ś$_1$ reading on marg.); K$_3$ D$_1$ in 139. 32^e–33^b; 166. 9; K$_6$ D$_5$ in 208. 7 (Ś$_1$ reading on marg.); K$_7$ in 205. 11^{cd} (Ś$_1$ reading on marg.); K$_7$ Da$_{3.a4}$ D$_{5.9}$ in 200. 41^e–42^b; K$_7$ D$_{7.9}$ in 292. 48^{ab}; B$_0$ in 298. 4^{cd} (V$_1$ reading on marg.); B$_{0.6.9}$ in 268. 7^{cd}; Da$_1$ in 84. 34; Dn$_3$ D$_{1-3.8}$ in 136. 136^{cd}; Ds$_1$ D$_{7.8}$ G$_{1.2}$ in 303. 4^{ab}; Dn$_4$ in 335. 76^{ab}; D$_1$ in 68. 18 (Ś$_1$ reading on marg.); 110. 11; 119. 17; 144. 10^b–11^a (the last two with Ś$_1$ on marg.) and 147 17^e–18^b (V$_1$ reading on marg.); D$_{1.7}$ in 68. 33 (Ś$_1$ reading on marg.); D$_{1.8}$ in 68. 15; D$_{1.9}$ in 161. 12^a–13^b (Ś$_1$ V$_1$ reading on marg.); D$_4$ in 212. 29^b–30^a; 224. 52^e–54^b (last two with Ś$_1$ reading on marg.); D$_5$ in 292. 46^e–47^b; 329. 35^4–35^7; D$_{6.7}$ in 237. 23; D$_{6.7}$ G$_2$ in 260. 2; D$_7$ in 292. 7^{ef}; G$_3$ in 292. 16^{cd}; M$_{1.7}$ in 293. 47^e–49^b and M$_6$ in 293. 36^{bc} (V$_1$ reading on marg.).

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The remaining sharers of K_4 omissions belong, with sporadic exceptions, to the Northern recension. These, in order, are : K_3 $D_{1.7}$ G_2 $M_{1.3}$ in 136. 101^{cd}; K_6 in 172. 26; K_7 D_9 in 173. 44^{ab}; V_1 in 331. 17^a–18^b; V_1 $B_{0.6}$ Da_3 $Dn_{1.n4}$ Ds $D_{2.3.8}$ in 254. 12^{ab}; B_1 in 66. 11–12; B_1 $D_{1.4}$ in 46. 4^{ab}; B_2 Da_1 $Dn_{1.n2}$ $D_{1.5.9}$ T_2 in 148. 23^{ef}; B_6 $Dn_{1.n4}$ Ds_1 $D_{2.3.8}$ in 240. 10^{ef}; B_9 $D_{5.7}$ T G_{1-3} $M_{5.7}$ in 262. 42^{ab}; Da $D_{2.3.5}$ G_1 in 67. 5^{bc}; Dn_2 in 104. 14^d–15^e; Ds_1 in 303. 7^{ab}; Ds_2 D_8 in 251. 2 and in 301. 5; D_1 in 111. 17; G_1 in 306. 48^a–49^b; 308. 58^a–59^b; and G_2 in 25. 32 and 303. 7^{ab}.

The transpositions in K_4 are, solitary : 12. 66. 22 and 23 from the Rājadharma, and 12. 237. 13 and 14 from the Mokṣadharma — $Ś_1$ missing in the latter case. With the usual $Ś_1$ $K_{1.2}$ group, we have 312. 17^b and 18^b; and 318. 37 and 38. With the same group, but with $Ś_1$ missing : 303. 19 and 20; while with the same group, $Ś_1$ missing, but with cognate additions : 290. 13^{ab} and 13^{cd} as also 34^d and 35^b; and 331. 5^{ab} and 5^{cd} with, respectively, $D_{4.9}$; V_1 $D_{3.5}$ G_2; and V_1 D_7 T $G_{1-3.6}$ superadded. Other cases are, with $Ś_1$ K_1 : 199. 32^{ab} and 32^{cd}; with $Ś_1$ K_2 : 308. 139^{ab} and 139^{cd}; and with $Ś_1$ K_2 D_1 : 162. 12^{cd} and 13^{ab}. With $Ś_1$ missing but with K_2 alone : 314. 22^{cd} and 23^{ab} as also 328. 23^{ab} and 23^{cd}; and with $K_{1.7}$ $D_{4.7.9}$ T $G_{1-3.6}$: 326. 37^{cd} and 37^{ef}. With $K_{1.2}$: 181. 10^{ab} and 10^{cd}; with K_2 V_1 $B_{0.2-5}$ Da Dn $D_{2.3.5.6}$: 47. 20 and 21; with K_5 V_1 $B_{0.2-5}$ Da Dn_2 $D_{2.3.5.6.8}$: 111. 6 and 7; and finally, with B_2 Da Dn $D_{6.7}$ S : 68. 27 and 28.

Lastly, it may be added that K_4 gives the following additional colophons : with $Ś_1$ $K_{1.2}$, after 12. 37. 1, after 313. 13, and after 308. 77; with $K_{1.2}$ ($Ś_1$ missing) after 297. 4 and after 338. 20; with $Ś_1$ $K_{1.2}$ D_1, after 24. 15 and after 27. 26; with N (except D_7; B_8 not collated; Dn_2 D_6 absent), after 151. 18; with $K_{1.2.6}$ V_1 $B_{0.6-9}$ $Da_{3.a4}$, after 315. 46; with $K_{6.7}$ $Dn_{1.n4}$ Ds D_{2-9} T $G_{1.3.6}$ $M_{1.5-7}$, after 224. 31; and with K_2 alone, after 291. 6. It has to be added, however, that these additional colophons, like several of the added references, may serve to establish relationship between MSS., but have not as a rule much critical value by themselves. That is the reason why the additional colophon given after 117. 21 by K_5 V_1 B Da Dn D_{2-9} S (G_3 missing); after 150. 18 by $Ś_1$ K V_1 B D T_2 G_1 M; and after 39. 37 by all MSS. except D_8 had to be ignored.

K_4 gives Appendix I, (No. 4) given by N (except D_7) after 12. 26; Appendix I, (No. 28) given by N ($Ś_1$ missing; $K_{3.5}$ B_{1-5} $Da_{1.a2}$ $Dn_{2.n3}$ D_1 absent) after 12. 274; and Appendix I, (No. 32) given by $K_{1.2.6}$ V_1 $B_{0.6-9}$ $Da_{3.a4}$ $Dn_{1.n4}$ Ds $D_{2.3.5.7.8}$ T $G_{1-3.6}$ after 12. 331. 1.

K_5

Lahore, D. A. V. College Lalchand Library (now transferred to Sadhu Ashram, Hoshiarpur, East Panjab), No. 4557. The MS. is written in Devanāgarī characters,

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on paper, with 16 lines to a page and about 46 letters to a line. It contains the Rājadharma, fol. 1–113 and the Āpaddharma, fol. 114–153 only; the Mokṣadharma being absent. The writing is legible and generally correct. The writer's name is मिश्रराधाकृष्ण, who completed the copying of the Rājadharma in गोपालगढ on चैत्र वदि १० सोमवासरे, and of the Āpaddharma in गढभरतपुर on फाल्गुनमासे कृष्णपक्षे तिथौ पंचमी चन्द्रवासरे — संवत् १८५१, शके १७१६ (cir. A. D. 1794).

The star-passages found in K_5 alone are five only, all from Rājadharma : 36*, 55*, 67*, 68* and 131*. The star-passages which K_5 presents because practically the entire Northern Recension has them are : 37*, 237* (D_1 missing), and 297*; also 4*, 10* ($Ś_1$ K_1 D_1 missing in both); 20*, 23* and 24* (all without D_7, and with $Ś_1$ missing); 45* (except K_3 $D_{4.7}$ — B_1 om.); 160 (except B_1 Da D_7); 249* and 257* (D_7 excepted from both — V_1 reading on marg. in the first case), 270* (except $Ś_1$ $K_{2.3}$ Dn $D_{1.4.7}$), and 300* (except K_{1-4} $D_{1.4.7}$ — $Ś_1$ marg. *sec. m.*) — to which may be added 146* (with N except Da$_1$ D_7, plus T_1); and 79* and 121* (both with N, plus T $G_{1.2}$ and T G respectively — $Ś_1$ K_1 D_3 being excepted from N in the latter case). The star-passages which K_5 shares with the majority of both N and S recensions with the exception of some important version or group of allied MSS. are : 33* (except $Ś_1$ $K_{1.2}$ D_1), 39* (except $Ś_1$ $K_{1.2.4}$ $D_{1.4.3}$ G_2), 42* (except $Ś_1$ K_{1-4}), 43* (except $Ś_1$ $K_{1.4}$ $D_{1.7}$ T_2 G_4), 56* (except $Ś_1$ $K_{1.2}$), 73* (except G_3 M), 76* (except $Ś_1$ $K_{1.3}$ $D_{4.3}$ $G_{3.4}$ $M_{3.4}$), 118* (except $Ś_1$ $K_{2.4}$ Dn $D_{1.6}$ T_2 G_1), 147* (except $Ś_1$ K_1 D_1 T_2), 148* (except $Ś_1$ K_1), 149* (except $Ś_1$ K_1 D_1), 206* (except $Ś_1$ K_{1-4} B_1 $D_{1.4}$ G_2), 211*–212* (both, except $Ś_1$ $K_{1.2.4}$; B_1 D_1 missing), 217* (except $Ś_1$ $K_{1.2.4}$ $B_{1.3}$ M_1; D_1 missing), 220* (except $Ś_1$ K_2 M_4), 221* (except $Ś_1$ K_{2-4} $G_{2.3}$ M_4), 222* (except $Ś_1$ K_{2-4} D_6 T_1 G_{2-4}), 250* (except $Ś_1$ K_{1-4} Dn$_2$ $D_{1.4-6.8}$ M_4), 256* (except $Ś_1$ K_{1-3} D_1), 258* (except $Ś_1$ $K_{1.2.4}$ V_1 $D_{1.7}$ G_1), 290* and 293* (both except $Ś_1$ $K_{2.4}$ D_1 — $D_{1.4}$ in the case of 293* — G_3 missing). Sporadic associates of K_5 in sharing stray star-passages are : $D_{5.8}$ in 38*; $K_{3.4}$ D_4 in 145*; D_3 in 197*; and Dn $D_{2.3.5.6.8}$ in 215*. The remaining fifty-odd cases represent stars which K_5 shares with the V–B–D or the middle group of MSS. with a few occasional exceptions. Compare 7*, 25*, 40*, 46*, 48*–50*, 52*, 57*, 65*–66*, 71*–72*, 75*, 78*, 80*, 86*, 93*, 100*–102*, 105*–108*, 112*–113*, 115*, 130*, 132*–133*, 162*, 183*, 186*, 204*, 213*–214*, 229*, 262*–265*, 271*, 286*–287*, 291*, 295* and 299*.

Turning to Āpaddharma, our findings as to the affinity of K_5 with the V–B–D or the middle group are abundantly confirmed. K_5 gives in all 51 star-passages, out of which the following four 306*, 371*, 375* and 410* are found, respectively, in the following MSS. from the D group : Dn$_1$. n$_8$ $D_{2.8.8}$; Da$_2$ Dn$_8$ $D_{2.8.8}$; Dn$_1$. n$_8$ $D_{2.8.8}$; and Da Dn$_1$. n$_8$ $D_{2.8.8}$. The following four, 377*, 412*, 423* and 429* are shared by the majority of N and S recensions with some important reservations.

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Turning next to omissions in K_5, its solitary non-haplographical omissions in the Rājadharma are : 12. 39 from 38 (with the preceding reference) up to 49; 47. 67^{cd}; 51. 13^{ab}; 63. 28; 68. 52^{cd}; 93. 7^{b}–94. 6^{b}; 99 from क्षत्र in 9^{a} up to यथाशा in 9^{b}; 114. 5^{a}; 115. 3^{a}; 116. 22^{ab}; 118 from मेधावी in 18^{a} up to सुद्वारः in 19^{b}; 122. 8–9, 30^{c}–31^{d}, 33^{cd}; and 126. 14^{d}–16^{a}. The solitary non-haplographical omissions in the Āpaddharma are : 12. 141. 19^{cd}; 144. 2; 147 from the reference preceding 10 up to मारुह्य in 11^{a}; 148. 1, from जातीयान् in 25^{b} up to ब्रवीत् in 26^{d}; 149 from थेमं in 26^{a} up to शवार्थं in 27^{d}, 28^{c}–29^{d}; 152 from दरयो in 8^{c} to मात्सर्यं in 10^{a}, from गाभि in 12^{d} to कामै in $12'$; 159. 6; 161 from धर्मे in 7^{a} to ह्यर्थं in 8^{b}, from कामेन in 29^{a} to युक्ताः in 30^{b}; 162 from दुःशीलो in 10^{a} to नृशंसः in 10^{b}; 163 from पुरुषो in 5^{d} to देशस in 7^{c}; 164. 13; and 166. 6^{c}–7^{b}. The presence of so many solitary non-haplographical omissions argues several defects and lacunas in the parent copy of K_5.

The solitary haplographical omissions are also quite considerable, which might argue a carelessness in copying. Thus we have, in the Rājadharma : 12. 4. 10^{c}–11^{b}; 8. 13^{d}–15^{a}; 25. 29; 47. 41; 49. 22–23 with the following reference, 44^{c}–45^{b}; 54. 18^{d}–19^{c}; 55. 6; 68. 15–16, 27; 71. 11^{ab}; 74 from शोक in 27^{b} up to दुःखं in 28^{b}; 86. 21^{ab}; 92. 8^{cd}; 102. $8^{c'}$; 120. 16; 121. 37^{a}–38^{b}; and 125. 12^{c}–14^{d}. The solitary haplographical omissions from the Āpaddharma are : 12. 149 from the reference preceding 89 up to ततो in 90^{a}; 152 from च in 17^{a} up to विक्रियते in 18^{c}; and 157. 8^{c}–9^{d}.

The shared omissions in K_5 are (i) non-haplographical : 12. 29. 51 with Dn_2 D_2 $M_{1.3}$; 59. 79^{c}–81^{b} with K_3; 101. 33^{ab} with V_1 B Da Dn $D_{2.3.5.6.8}$; 114. 7^{bc} with D_5; and 120. 45^{ab} with B Da Dn $D_{2.3.5.6.8}$ (V_1 reading on marg.) : all from the Rājadharma. (ii) haplographical : 8. 6^{c}–8^{b} with G_3; 32. 15–17 and 40. 22 both with D_3; 47. 52 with $Ś_1$ $K_{1.3}$ $D_{4.8}$; 70. 3^{cd} with K_3 D_1 T_2; 74. 9 with D_7 T_1 $G_{2.3}$; 84. 41 with $Ś_1$ $K_{2.4}$ $D_{2.8}$; 92. 44^{c}–45^{b} with $D_{2.3.5}$ G_1; 111. 19 with G_2; 118. 7^{d}–9^{a} with D_6; and 128. 10^{bc} with $D_{4.5}$ — these from the Rājadharma; while from the Āpaddharma, we can cite 137 from दारुषु in 40^{d} up to रिव in 41^{d} with $D_{2.3}$; 149. 70^{ab} with K_3 V_1 B_{0-2} Da $Dn_{1.n_3}$ $D_{2.3.5.8}$ G_1; 152. 1^{b}–2^{a} with K_3; and 154. 15–16 with D_7 G_1. These omission data are stray and do not permit any generalization.

The transpositions in K_5 are, from the Rājadharma : 12. 57. 33 and 34 with Dn_1; 68. 17 and 18 with Dn $D_{2.3.5.6.8}$ G_2; 81. 28^{ab} and 28^{cd} with V_1 B Da Dn $D_{2.3.5.6.8}$; 111. 6 and 7 with K_4 V_1 $Bo._{2-5}$ Da Dn_2 $D_{2.3.5.6.8}$, as also 11 and 12 with K_1 $B_{0.2-5}$ Dn_2 $D_{2.3.5.6.8}$ T $G_{1.4}$ $M_{1.3.4}$; and 126. 50^{ab} and 50^{cd} with Dn_2 $D_{3.5.6}$. From the Āpaddharma, we have 147. 8^{ab} and 8^{cd} with $Dn_{1.n_3}$ D_{1-3}; and 152. 7^{ab} and 7^{cd} with $Ś_1$ $Dn_{1.n_3}$ $D_{2.3.8}$. — Finally, Appendix I, (No. 4) is the only passage found in K_5, in common with the entire N Recension (except D_7).

K_6

Lahore, D. A. V. College Lalchand Library (now transferred to Sadhu Ashram,

Śānti 6*

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Hoshiarpur, East Panjab), No. 4556. The MS. is copied on paper in beautiful Devanāgarī characters, generally correct. It gives 173 folios with 16 lines to a page and 45 letters to a line. The scribe's name is Miśra Rādhākṛṣṇa, who finished the copy in गोपालगढ on संवत् १८५२, ज्येष्ठ वदि ६; रविवासरे (cir. A. D. 1795).

There is only one unshared star-passage in K_6, viz., 862*. The affinity of K_6 with the Ś-K group is shown by the following sixteen cases where it shares the star-passages with $Ś_1$ $K_{1.2.4}$ plus the middle-group, consisting of V_1 $B_{0.6-9}$ $Da_{3.a4}$ $Dn_{1.n4}$ Ds D_{2-9} (with occasional exceptions of V_1 B_0 D_4 or D_7), plus, at times, most of the MSS. belonging to the T G versions with, now and then, the addition of M_5 : 490*, 524*, 556*, 559*, 636*, 653*, 788*, 798*; as also 756*, 840*, 860*, 861*, 882*, 892*, 901*, 902*—$Ś_1$ missing in the last eight cases. In 672*, $Ś_1$, though not missing, does not give the star-passage, as also K_1, though the rest of the critical apparatus, including S, give the passage. In 464*, 477*, 502*, 545*, 569*, 627*, 667*, 673*, 687*, 714*, 717*, 724*, 734*, 803*, and 859*, the stars are found shared with practically the entire apparatus except the main $Ś_1$-K group (667* with the exception of $M_{1.6.7}$ and 717* with the exception T $G_{2.3.6}$ also). In the following nine cases, K_6 shares the star with the majority of the D version alone, with sporadic exceptions : 460*, 461*, 479*, 484*, 486*, 498*, 561*, 612*, and 785*; while in 680*, the star is shared with the B version only (except B_0) together with Da, and in 827 with B_9 $Da_{3.a4}$ Dn_4 only, whereas 457* is the only case where a star-passage, primarily belonging to S recension (Ds_2 D_7 T $G_{1-3.6}$ $M_{1.5-7}$), is found shared by K_6; while in 804*, the star is found in the middle group plus M, but without T G. In the remaining sixty-odd cases, the star-passages are shared by K_6 with the V-B-D or the middle group of MSS., with the occasional addition of K_7 (or K_4) and the omission of V_1. Thus, with the addition of K_4 : 491*, 520*, 684* and 814*; of K_7 : 469*, 502*, 509*, 511A*, 531*, 532*, 555*, 693*, 716*, 736* and 787*; and of both K_4 and K_7 : 475*. With the omission of V_1 (and sporadically of B_0 also) : 465*, 488*, 503*, 651*, 691*, 755*, 771*, 790*, 795*, 805*, 809*, 810*, 813*, 815*, 833*, 836*, 838*, 846*, 848*, 851* and 866*; and, finally, with the entire middle group : 458*, 496*, 499*, 500*, 511*, 540*, 626*, 631*, 649*, 650*, 654*, 675*, 685*, 689*, 690*, 695*, 701*, 706*, 715*, 717*, 887*, 891*, 904* and 905*.

Turning next to omissions, K_6 records a large number of solitary non-haplographical as well as haplographical omissions. The former are : 12. 175. 29^c–30^b; 180. 16^{bc}; 188. 15^c–16^b; 214. 15–16; 228. 3^{cd}; 239. 20; 254. 30; 271. 52^c–61^d; 280. 20; 287. 29; 293. 24; 294. 41^c–42^d; 308. 137; 315. 30^{ab}; 327. 67^f; 328. 5^{cd} and 330. 3^{ab}. The latter are : 12. 171. 54; 172. 31–32; 187. 9^c–10^d; 205. 15^c–16^d; 210. 3^a–4^b; 260. 27^c–29^b; 263. 33^c–34^b; 270. 2^c–3^d (V_1 giving the om. passage on marg.); 273. 11^a–13^b; 274. 23–24; 276. 12^c–13^d; 290. 8^d–9^a, 15^d–16^a; 293 from वायु in 36^a up to श्रेष in 36^c; 294.

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37; 301. 13; 306. $70^{e/}$, from चिन्तय in 100^{d} to तव्यावि in 101^{d}; 308. 71, 88^{e}–89^{b}, 155^{ab}; 316. 35^{ab}; 326. 65^{e}–66^{b}; and 327 from किमर्थं in 12^{e} to द्विज in 13^{b}. The shared non-haplographical omissions are : 12. 169. $11^{e/}$ with V_1 $B_{0.6-9}$ $Da_{3.a4}$ Ds_2 $D_{3.5.7}$ G_2 $M_{1.5-7}$ (all second time), and $12^{e/}$ with the same set of MSS. (all second time); 290. 36^{d} with B_6 Da_4; and 326. 45^{ab} with B_0 $Dn_{1.n4}$ Ds $D_{2.3.8}$. The shared haplographical omissions are : 12. 172. 26 with K_4; 177. 7 with G_1; 216. 5–6 with T_1; 219. 10^{cd} with K_7 Ds_1: 222. 2 and 228. 13^{c}–15^{b} with D_4; 288. 15^{bc} with D_5 and 348. 13^{d}–14^{a} with K_2. —These omissions are not of much critical value.

The transpositions in K_6, allowing for occasional presence or absence of an extra MS. or two, are either shared with the middle group of MSS. (e. g., 169. 11^{cd} and $11^{e/}$, 13 and 14^{abcd}; 220. 100^{cd} and $100^{e/}$; and 322. 3^{ab} and 3^{cd} [V_1 not sharing in the last case]); or with the middle group and M version, as in 169. 12^{ab} and 12^{cd}; or with the N and S recensions qualified by the omission of an important group of MSS. like $K_{4.6}$ $B_{0.6}$ Da_3 $Dn_{1.n4}$ Ds $D_{2.3.8}$; e. g., 254. 12^{ab} and 12^{cd}; —the remaining cases being 242. 14^{b} and 14^{d} with V_1 B_{6-9} Da_4; and 309. 62^{c} and 62^{d} with $B_{6.7.9}$ $Da_{3.a4}$. —Amongst Appendix passages, K_6 gives I, no. 28 and 32, shared by the majority of N MSS. It also gives addl. colophons after 171. 54 (shared with B_9 $Dn_{1.n4}$ D_8); after 224. 31 (shared with $K_{4.7}$ $Dn_{1.n4}$ Ds D_{2-9} T $G_{1-3.6}$ $M_{1.5-7}$); after 293. 11 (shared with V_1 $B_{0.6-9}$ $Da_{3.a4}$ $Dn_{1.n4}$ $D_{2.3.8}$ Ca. n. p); after 315. 46 (shared with $K_{1.2.4}$ V_1 $B_{0.6-9}$ $Da_{3.a4}$); and after 337. 57 (shared with B_{7-9} $Da_{3.a4}$ Dn_4 Cnp. Cp).

K_7

Lahore, D. A. V. College, Lalchand Library (now transferred to Sadhu Ashram, Hoshiarpur, East Panjab), No. 4712. The MS. is written on paper in Devanāgarī characters, and is neat and generally correct, with 9 lines to a page and about 50 letters to a line, the total number of folios being 276 (1–278 with folios numbered 3 and 82 missing). The MS. gives the Mokṣadharma alone. It is old in appearance and gives at the end the following date and information about the scribe : सं. १७१६ मार्गसीर सुदी ५ भौमे मदनेन लिषितोयं ग्रंथः। जानीत्रिलोचनपठनार्थं परोपकारार्थं। The MS. thus belongs to cir. A. D. **1659**†.

Although the solitary star-passages found in K_7 are only three out of a total of over eighty —765*, 766* (a subst. passage) and 783* (marg.)—there are a number of star-passages that it shares with only two or three MSS., particularly with $D_{4.9}$, of which there are no less than fifteen cases : 467*, 560*, 630*, 757*, 758*, 762*, 784*, 791*, 821*, 829*, 855*, 863*, 893*, 899* and 909*. In 511A*, Ds and in 655*, D_9 is the solitary sharer. On the other hand, added to the $D_{4.9}$ group, we find $Ś_1$

† This information about the date was not available earlier, but was kindly supplied by the Director of the Institute upon a subsequent reference.

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$K_{1.2.4}$ in 793*, Da_8 $M_{1.6}$ in 489*, Ds_2 in 763*, $Dn_{1.}n_4$ Ds D_6 in 704*, Dn_4 Ds D_6 in 705*, Ds_2 Cs in 797*, Ds_2 $D_{5.6}$ in 679*, Ds_2 $D_{5.7}$ G_2 $M_{1.5.7}$ in 911*, $D_{5.6}$ in 661*, $D_{5.7}$ in 764*, D_6 in 645*, T $G_{1-3.6}$ in 812*, and T $G_{2.3.6}$ in 830*. K_7 shares star-passages with the D version as a whole, barring sporadic additions and exceptions, in the following eleven cases : 461*, 478*, 484*, 486*, 494*, 561*, 693*, 708*, 785*, 898* and 915*. In the following eleven cases, the star-passages are present in most of the other MSS. except the major ŚK group : 469*, 477*, 502*, 532*, 569*, 627*, 667*, 673*, 714*, 734* and 914* ; while in 672* it is absent in the inner Kashmirian group ; in 804*, in that group and T G ; in 828* as well as in 831*, in ŚB ; and in 724* in Ś K $M_{1.5.6}$. The following five passages belong to the mid-recension which K_7 shares : 475* (also in $K_{4.6}$), 488* (in K_6 but not in V_1), 716*, 736* and 787* (last three also in K_6). The following two passages, 832* and 852*, are absent only in the B version ; while the next four, 490*, 756*, 880* and 882*, are absent in the S version as a whole — $Ś_1$ missing in the last two cases. Star-passage 659* is present in the BDS group. There remain, finally, the following seven passages which K_7 shares with all MSS. except the M version : 788*, 798*, 840*, 860*, 861*, 892* and 902*.

Turning next to omissions in K_7, the MS. presents more than twenty solitary non-haplographical omissions and nearly forty solitary haplographical omissions, a few of the former (e. g., 12. 169. 14^e–15^b ; 192. 6^e–8^a ; 308. 50^e–51^b, 127^e–129^a ; 309. 13^a–15^b, 16–34, 47^a–48^b ; 324. 29^c–30^b ; and 330. 60^c–63^b) covering several stanzas in succession, which should imply defects and lacunas in the original from which K_7 seems to have been copied, rather than mere carelessness. The solitary haplographical omissions covering more than 3 or 4 pādas are : 12. 180. 9–10 ; 217. 33^c–34^b ; 220. 28^b–29^c ; 238. $18^{a'cd}$; 279. 14^a–15^b ; 280. 12^c–13^b ; 290. 91^c–92^b ; 301. 8^c–9^b ; 308. 139^c–140^b ; 312. 25^b–26^a ; 320. 27^c–28^d ; 333. 19^c–20^d ; 334. 9^{cdef} ; 335. 37^d–39^a and 337. 60^c–61^b. The rest are casual lapses not of much critical value.

Amongst shared omissions, the most frequent sharer is the pair $D_{4.9}$ which figures in eight instances in non-haplographical omissions (viz. 183. 10^9 ; 220. 47 ; 235. 1 ; 292. 36de ; 294 from तत्त्व in 34^d to च प्र in 34^f ; 318, 27^{cd} ; 327. 92^c–93^b ; 336. 17^{ab}) and in twelve instances in haplographical omissions (viz. 181. 18^{ab} ; 190. 10^c–11^b ; 196. 21 ; 198. 7 ; 202. 30–31 ; 207. 8^c–9^b ; 214. 6 ; 219. 2^a–3^b ; 261. 36–37 with the ref. ; 312. 28^c–29^b ; 313. 17^c–18^b ; and 332. 21^{cd}). D_9 alone figures as the sharer twice in non-haplographical omissions (256. 10^{ef} and 299. 1^{ab}) and seven times in haplographical omissions (169. 33^{cd} ; 184. 1^{cd} ; 221. 61^c–62^d ; 277. 21–22 ; 293. 2^{ab} ; 316. 35^{cd} ; and 344. 3^a–4^b). D_4 alone likewise figures twice in haplographical omissions (298. 12 ; 299. 17^{cdef}). The co-sharers of $D_{4.9}$ in non-haplographical omissions are : $D_{5.8}$ in 177. 29^{ab} ; $M_{1.6.7}$ in 177. 37 ; T_1 $G_{1-3.6}$ in 247. 11 ; D_5 in 331. 5^{ab} ; $K_{1.2}$ G_1 in 337. 38^{cd} and 338. 18^{cd}. The same in haplographical omissions are : D_2 in 237. 12 ; K_2 D_7 G_1 in 254. 29^{cd} ; $K_{1.2.4}$ in 280. 5^{cd} ; B_9 $Da_{3.a4}$ D_3 in 290. 6^{cd} ; V_1 $B_{0.8}$ Dn_4 $D_{5.7}$ T $G_{1-3.6}$ in 297. 9^{cd} ; K_2

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D_7 $G_{2.8}$ in 317. 12^{ab}; G_6 in 335. 79^{bc}; and Ds_1 in 348. 8^{cd}. Other instances of the same type worth mention are, in non-haplographical omissions : 177. 34^{ab} with K_4; 232. 11^{cd} with $M_{1.6.7}$; 271. 17^{ab} with K_2; 301. 19^{ab} with $K_{2.4}$; and 306. 40^{cd} with K_2 Ds_1 T_1; whereas, in haplographical omissions, they are : 177. 13 and 199. 5^{cd} with $Ś_1$ $K_{1.2.4}$; 195. 12^{e}–13^{b} with $Ś_1$ $K_{1.2.4}$ Ds_1; 200. 41^{e}–42^{b} with $K_{2.4}$ $Da_{3.a4}$ $D_{5.9}$; 203. 16^{ab} with G_1; 205. 11^{ef} with $K_{2.4}$; 207. 21^{cd} with Da_4; 217. 4 with $K_{1.2.6}$ $D_{7.9}$ $G_{1-3.6}$; 219. 9 with Da_4 $D_{5.7}$, 10^{cd} with K_6 Ds_1; 267. 17^{ef} with D_6; 268. 13 with Ds_1 D_2; 269. 2 with $K_{1.2.4}$; 271. 46^{d}–47^{c} with $K_{1.2.4}$ D_6; 272. 17 with D_9 T_1 G_1; 277. 26 with $D_{6.9}$; 292. 48^{ab} with $K_{2.4}$ $D_{7.9}$; 295. 9^{cd} with B_9 Da_4 D_7 T_1 $G_{1.6}$; 305. 3^{ab} with $K_{1.2.4}$ V_1 T_1 and 10 with G_2; 331. 43^{ab} with K_1 D_5 G_2; and 335. 65 with K_1.

The transpositions in K_7, shared with $D_{4.9}$, are : 192. 65^{ab} and 65^{cd}; 234. 24^{ab} and 24^{ef}. With $D_{4.9}$ *plus* D_6 : 223. 20 and 21; *plus* D_7 : 273. 8^{ab} and 8^{cd}; *plus* D_5 : 326. 11^{ab} and 11^{cd}; *plus* $K_{1.2}$: 324. 15^{cd} and 15^{ef}; *plus* $K_{1.4}$ D_7 T $G_{1.3.6}$: 326. 37^{cd} and 37^{ef}; and *plus* $K_{1.2.6}$ B_7 (both times). $_{3.9}$ Da_4 D_{5-7} T $G_{1-3.6}$ $M_{1.5-7}$: 254. 12^{ab} and 12^{cd}. With D_9 alone, K_7 transposes 310. 19^{b} and 19^{d}. — Finally, K_7 agrees with the N recension in reading Appendix I (no. 28), but it differs in not reading Appendix I (no. 32). It repeats adhy. 12. 187 after Appendix I (no. 28), like most of the Northern and Mid-group MSS.

V_1

Kathmandu, Nepal Durbar Library, No. 738 — the number is wrongly entered as 867 in Bendall's Catalogue of that library (1905, p. 25). The MS. is written on palm leaves (size 18″ × about 2″) in Maithila characters, and contains the complete Śāntiparvan in the three sub-sections (Rājadharma, fol. 1^{b}–168^{b}, with fol. 1^{a} blank; Āpaddharma, fol. 168^{b}–225^{b}; and Mokṣadharma — with a separate pagination — fol. 1^{b} to 272^{b}, with fol. 1^{a} blank), the folios giving 5 lines to a page with about 100 letters in the first and the last line, and about 92 letters in the three middle lines, with a square blank in the centre containing the hole for the string. The MS. is carefully and legibly written with occasional marginal corrections and additions by the original writer. The MS. at present wants 27 folios, all from the Mokṣadharma : viz., fol. 212 and 213, causing a blank from त्मानं in 12. 313. 29^{a} up to मुनिः in 314. 30^{d}, and fol. 220–244, causing a blank from the reference preceding 12. 318. 1^{a} up to प्रत्याख्यान in 329. 44^{b}. Otherwise the MS. is complete. At the end of the Āpaddharma, the MS. gives the colophon—लसं ४७२ आश्विनकृष्ण-नवम्यां गुरौ कृष्णपल्लीग्रामे परमभागवतमखायीठक्कुराणामाज्ञया श्रीलक्ष्मीधरेण लिखितमिदं राजधर्मपुस्तकमिति। while at the end of the Mokṣadharma the colophon reads — समाप्तोऽयं मोक्षधर्म इति। लसं ४७२ कार्त्तिकशुक्लषष्ठयां गुरौ ए दिने कृष्णपल्लीग्रामे परमभागवतमर्यादासिन्धुचक्षवग्रामस्थायिमहाशयानामाज्ञया सद्बुद्धा लक्ष्मीधरेण लिखितमिदं मोक्षधर्मपुस्तकमिति। Assuming A. D. 1120 as the beginning of the Lakṣmaṇa saṁvat, the आश्विनकृष्ण ९ of लसं ४७२ (i. e., A. D. 1592), according to Pillai's Indian Ephemeres, falls on a Thursday; but the following कार्त्तिकशुक्ल ६, which comes only 12 tithis later, cannot also fall on a Thursday even allowing for one तिथिक्षय — unless we make the further assumption that there was

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an intercalary month in that very year instead of in the year 1597, as given by Pillai. Old Indian Calendars often differed in this respect, and one would be inclined to make some such assumption rather than assume that our scribe made a mistake about the day of the week in the space of a fortnight. Such an assumption is also favoured by the circumstance that without the intercalary month the scribe would have only 12 days to finish copying the whole Mokṣadharma, whereas 40 days would be a more reasonable period. That does not, however, solve all astronomical difficulties. Be the fact as it may, the concluding colophon further tells us that this particular MS., after the completion of its copying, was used, by Mahārājadhirāja Śrī Jayapratāpamalladeva of Nepal, for the customary recitation of the entire Śāntiparvan at the time of his coronation, which the crowned king was required to go through — Pratapamalladeva having begun the formal पारायण in Saṁvat 767†, पौषशुक्लपञ्चम्यां, and completed the same, we are specifically told, in just one fortnight! (संवत् ७६७ पौषशुक्लपञ्चम्यां तिथौ ए दिने महाराजाधिराजश्रीजयप्रतापमल्लदेवेन राजधर्ममोक्षधर्मपारायणमेतत्कृतः। पञ्चदशदिनान्तरे संपूर्णकृतः।) One can understand, under the circumstances, why the Nepal Durbar considered the MS. as a sacred heirloom which they would not lend out, and which had therefore to be microfilmed *in situ*, under the supervision of the General Editor, with the help of the services of the foreman and an assistant from the Government Photo Registry Office, so kindly made available by the Bombay State.

Looking to the specific purpose for which V_1 was written, one can understand that it was a normalized and carefully prepared MS., so that it need not be surprising that it has not even one solitary star-passage of its own in all the three sub-parvans. Out of the total number of 299 star-passages in the Rājadharma, V_1 gives 105, which are shared as follows: (i) with the entire Northern Recension with a few sporadic exceptions: 1*, 4*, 10*, 20*, 23*, 24*, 37*, 45*, 73* (plus T $G_{1.2.4}$), 79*, 80* (both, plus T $G_{1.2}$), 121*, 146* (plus T_1), 160*, 237*, 249* (V_1 on marg.), 257*, 296* and 297*; (ii) with the Northern as well as the Southern Recension generally, without the primary K version (allowing a few exceptions either way): 33*, 39*, 42*, 43*, 56*, 70*, 97*, 104*, 117*, 118*, 147*, 148*, 149*, 206*, 211*, 212*, 214*, 217*, 219*, 220*, 221*, 222*, 246* (without the entire K), 250*, 251*, 256*, 290*, 293* and 294*; while (iii) the remaining star-passages belong to what may be called the mid-north group, and these account for half the total number: 25*, 40*, 46* (plus T_2), 48*, 49*, 50*, 51*, 52*, 57*, 65* (plus M_2), 66*, 71*, 72*, 75*, 76*, 89*, 90*, 93*, 100*, 101*, 102*, 105*, 106*, 107*, 108*, 112*, 113*, 114*, 115*, 116*, 119*, (last two minus K), 130*, 132*, 133*, 136* (minus K), 152*, 156* (minus K), 162*, 183*, 204*, 213*, 229*, 262*, 263*, 264*, 265*, 270*, 271*, 286*, 287*, 291*, 299* and 300* ($Ś_1$ marg. *sec. m.*).

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† This is not called लसं, and may be the current Nepal Saṁvat beginning A. D. 879, the pārāyaṇa having thus taken place some fifty-four years after the copying of the MS. The sixth line entry giving this information is evidently made by a later land.

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Out of the actual number (allowing for counting accidents) of 137 star-passages, in the Āpaddharma, V_1 gives 59, which are shared as follows : (i) with a few sporadic MSS. of the N recension : 317* (with K_8 B Da Dn_1 D_3); 352* (with K_5 B Da Dn_1. n_3 $D_{2.5}$); 362* (with K_5 B_{2-4} Dn_1. n_3 $D_{2.3.8}$); 394* (with $B_{1.4}$ Da D_4) and 420* (with B Da Dn D_5); (ii) with N and S except (*a*) the M version : 412*, 429* ; except (*b*) the primary ŚK version : 318*, 382*, 395*, 409*, 411*, 423*; and except (*c*) TG versions : 377*; while (iii) the remaining 45 are shared by the middle-group MSS. as a whole, the first in the list having $G_{1.5}$ as additional sharers : 307 (plus $G_{1.5}$), 309*, 310*, 311*, 312*, 314*, 316*, 319*, 320*, 321*, 322*, 347*, 348*, 349*, 350*, 357*, 358*, 361*, 363*, 364*, 365*, 366*, 368*, 370*, 372*, 373*, 374*, 379*, 380*, 381*, 383*, 385*, 386*, 388*, 396*, 397*, 401*, 402*, 413*, 414*, 422*, 435*, 439*, 440* and 448*.

Finally, from out of the 465 star-passages in the Mokṣadharma (counting the extra 474A* in the total), V_1 offers — barring the solitary 884* shared with $K_{1.2.4}$ only — 75 passages which can be grouped as under : (i) passages in common with practically the entire N recension (with the added sharers indicated) : 455*, 490*, 524* (plus T $G_{2.3.6}$), 556* (plus T $G_{1.3.6}$), 559*, 636* (plus T $G_{1-3.6}$ M_7), 653* (plus M_5), 756*, 788* (plus T $G_{1.3.6}$), 882*, 892* (plus T $G_{1.3.6}$), 901* and 902* (plus T_1 $G_{1.3.6}$); (ii) passages found in N and S recensions as a whole, minus the primary K version : 464*, 469*, 477*, 502*, 532*, 555*, 569*, 610* (less entire K), 627*, 667*, 672*, 673*, 687*, 717* (also minus T $G_{2.3.6}$), 724* (also minus G_6 $M_{1.5.6}$), 734*, 772* (also minus G_2 $M_{1.5-7}$), to which may be added 889* (minus the entire ŚKD versions); and (iii) the middle-group, which accounts for over forty passages : 458*, 475*, 491*, 496*, 499*, 500*, 509*, 511A*, 520*, 540*, 626*, 631*, 649*, 650*, 654*, 675*, 684*, 685*, 689* (plus M_7), 690*, 693*, 694* (minus entire K), 695*, 701*, 706*, 715*, 716*, 735*, 736* (plus G_2), 743*, 747*, 750*, 753*, 754*, 769*, 775* (plus G_2), 779* (less B, plus T_2 $G_{1.3.6}$), 786*, 787*, 887*, 891*, 904*, and 905*.

Of Appendix passages, V_1 gives I, no. 4 and no. 28 with the Northern Recension, and I, no. 32 with T $G_{1-3.6}$ superadded. — V_1 repeats adhy. 169, not repeated in primary ŚK and TG; and adhy. 174 and 187, not repeated in S (except G_2).

In the Rājadharma, V_1 transposes 12. 29. 39^{abcd} and $39^{e'f'}$ with $Ś_1$ $B_{0.3.5}$ Dn $D_{2.3.5-7}$ T (T_1 om. 39^{bc}) M; 47. 20 and 21 with $K_{2.4}$ B (except B_1) D (except $D_{1.4.7.8}$); 47. 39 and 40 with B D (except $D_{1.4.7.8}$); 68. 15 and 16 with K_1 B D (except D_4) S (except G_3); 81. 28^{ab} and 28^{cd} with K_5 B D (except $D_{4.7}$); 111. 6 and 7 (with $K_{4.5}$ B [B_1 om.] Da Dn_2 $D_{2.3.5.6.8}$). — In the Āpaddharma, it transposes 12. 157. 3^{ab} and 3^{cd} (with B Da $D_{5.7}$ T $G_{1.3.5}$ $M_{1.3.4}$). — In the Mokṣadharma, it transposes 12. 169. 11^{cd} and $11^{e'f'}$ (with K_6 $B_{0.7-9}$ $Da_{3.4}$ $Dn_{1.4}$ Ds $D_{2.3.5}$); 12^{ab} and

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12^{cd} (with K6 Bo. 6–9 Da3. a4 Ds2 D3. 5. 7 G2 M1. 5–7); 13 and 14^{abcd} (with K6 Bo. 6–9 Da3. a4 Ds2 D3. 5. 7 G2); 32 and 33 (with G2 alone). Also 220. 100^{cd} and 100^{ef} (with K6 Bo. 6–9 Da3. a4 Dn1. n4 Ds D2–6. 8); 242. 14^{b} and 14^{d} (with K6 B6–9 Da4); 290. 34^{d} and 35^{b} (with K1. 2. 4 D3. 5 G2); 331. 5^{ab} and 5^{cd} (with K1. 2. 4 D7 T G1–3. 6).

V1 alone gives an addl. colophon after 12. 63. 10 and 65. 12, while that after adhy. 27. 25, V1 shares (marg.) with Da1 alone. Other addl. colophons it gives are, in the Rājadharma, after 39. 37 (with all MSS. except D8); after 117. 21 (shared with K4. 5 B Da Dn D2–8 S [G3 missing]); after 125. 19 (shared with K3–5 B D [except D1] T1 G1. 2. 4 M); and after 126. 26 (shared with K3–5 B D2–6. 8 T G1. 2. 4 M). In the Āpaddharma, it gives addl. colophon after 142. 20 (shared with K3. 5 B Da Dn1. n3 D2–5. 7. 8 S [G3. 4 absent]); 150. 18 (shared with Ś1 K B D [Dn2 D6 absent] T2 G1 M); and 151. 18 (with N [except D7; B3 not collated; Dn2 D6 absent]). In the Mokṣadharma, the addl. colophon is found after 293. 11 (shared with K6 Bo. 6–9 Da3. a4 Dn1. n4 D2. 3. 8); and after 315. 46 (shared with K1. 2 4. 6 Bo. 6–9 Da3. a4).

Bo

Paris, Bibliothèque Nationale, No. 20, O and Q. Written on palm leaves in Bangali characters: size about $2\frac{1}{2}'' \times 28''$. The MS. is complete for the Śāntiparvân, and is divided into two parts O and Q, the folios being separately numbered and the parts placed, each in a paper box between two wooden boards. The part designated O gives folios 1–186 (with fol. 162 missing), while Q gives folios 1–242, with folio 135 unnumbered, i. e. 243 folios. Neither the adhyāyas nor the stanzas are numbered. The writing is often faded. The part O is called Rājadharma, though it contains both the Rājadharma and the Āpaddharma, following the practice of several Bangali and other MSS. The MS. is dated Śaka 1599 (cir. A. D. **1677**).

Of the Rājadharma star-passages in Bo, there are two which are peculiar to the B version alone, viz. 138* and 266*, and which are shared by Bo with B4. 5 and B1. 2. 4. 5 Da respectively; two which belong to the V B D group alone: 136* and 156*; three which belong to N as a whole: 1*, 45*, and 160*; eight which belong to the middle-group (i. e. N minus Ś K primary): 25*, 72*, 78*, 183*, 186*, 213*, 263* and 287*; eight which belong to the middle group plus S: 204*, 206*, 211*, 212*, 214*, 217*, 219* and 246*; the remaining two being found in all MSS. except Ś1 K2 B1 D2. 3 G6 M4 in 220*, and Ś1 K2–4 B1 G2–3 M4 in 221* respectively. — In the Āpaddharma, Bo presents only five stars, viz., one substitute star, 403*, which it shares with B3. 5 alone; another, which it shares with K5 V1 (m.) B1–5 Da Dn3 D2. 3. 5. 8; four stars, 310*, 311*, 402* and 420*, belonging to the middle-group MSS.; and one, 423*, belonging to the middle group plus the majority of the S recension. — In the Mokṣadharma,

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the N Recension, with a few exceptions both ways, presents some 6 star-passages, Ś$_1$ missing in the last 3 cases : 455*, 559*, 653*, 756*, 882*, and 901*. Passages 694* and 720* are present in the N recension minus the ŚK versions ; while 524*, 556*, 788*, 798*, 840*, 892* and 902*, are found in the N recension plus TG versions, Ś$_1$ missing in the last 3 cases. Stars 636*, 672*, 860* and 861* belong to both the NS recensions (less M version in last two and less D$_{4.9}$ M$_{1.5.6}$ in 636*). Then we have sporadic cases like 713* (shared with B$_8$ Da$_3$ Dn$_{1.n4}$ Ds D$_{2.3.6}$) and 808* (shared with B$_8$ Dn$_{1.}$ n$_4$ Ds D$_{2.3.8}$). The remaining 60 cases represent the middle-group stars : 458*, 465*, 475*, 488*, 491*, 496*, 499*, 500*, 503*, 509*, 511A*, 520*, 531*, 540*, 626*, 631*, 649*–651*, 654*, 675*, 684*, 685*, 689*–691*, 695*, 701*, 706*, 715*, 716*, 735*, 743*, 747*, 750*, 753*–755*, 769*, 771*, 786*, 787*, 790*, 795*, 805*, 810*, 813*–815*, 833*, 836*, 838*, 846*, 848*, 851*, 866*, 887*, 891*, 904*, and 905* — with another 15 cases belonging to middle group + S recension generally : 464*, 469*, 477*, 502*, 532*, 555*, 569*, 610*, 627*, 673*, 687*, 714*, 734*, 803* and 859*, besides 7 more, in which parts of the S recension are added to the middle group : 724* (with TG M$_7$), 667* (with TG M$_5$), 717* (with G$_1$ M$_{1.5–7}$), 736* (with G$_2$), 772* (with T G$_{1.3.6}$), 775* (with G$_2$), and 804* (with M$_{1.5–7}$).

Of Appendix passages, B$_0$ gives no. 4 (in the Rājadharma) which is shared by the entire N (except D$_7$) ; and no. 28 (in the Mokṣadharma) also shared by the entire N (Ś$_1$ missing : K$_{3.5}$ B$_{1-5}$ Da$_{1.a2}$ Dn$_{2.n3}$ D$_1$ G$_{4.5}$ M$_{2-4}$ absent) ; besides no. 32 (in the Mokṣadharma) likewise shared by the entire N (except K$_7$ D$_{4.9}$; Ś$_1$ D$_6$ missing : K$_{3.5}$ B$_{1–3}$ Da$_{1.a2}$ Dn$_{2.n3}$ D$_1$ absent) and by T G (G$_{4.5}$ absent), but not by M.

Coming to omitted passages in B$_0$, in the Rājadharma, the following haplographical omissions are peculiar to B$_0$: 12. 8. 1^{cd} ; 10. 13^{bc} ; 27. 3–9 ; 47. 3 to 65* (line 1) ; 49. 33^{c}–36^{d} ; 66. 11^{d}–12^{a} ; 70. 22^{d}–23^{a} ; 116. 15–17 and 117. 43^{cd}. The following omissions are non-haplographical and also found only in B$_0$: 12. 36. 10^{c}–12^{a} ; 41. 14^{ab} ; 43. 17^{cd} ; 59. 66^{c}–71^{b} and 118. 8^{d}–9^{a}. As to omissions shared by B$_0$ with other MSS., we have the following cases of haplographical omissions : shared with Ś$_1$ Dn$_2$, 12. 99. 4^{d}–5^{a} ; with V$_1$ B$_{1–5}$ Da$_2$ D$_{2.3.6}$ M$_{1.3.4}$, 12. 74. 10^{ab} ; with B$_3$, 12. 84. 39–40 ; with B$_5$, 12. 96. 8^{bc} and 110. 16^{bc} ; with B$_5$ G$_4$, 12. 70. 11^{bc} ; with D$_1$, 12. 63. 29^{c} ; and 12. 111. 3 shared with M$_{1.3}$. Non-haplographical omissions shared by B$_0$ are : 12. 22. 4^{ab} (shared with B$_1$) ; 29. 28^{c}–29^{d} (shared with B$_{1.5}$ D$_{2.5}$) ; 69. 32^{cd} (shared with V$_1$ B$_{1–5}$ Da) ; 101. 33^{ab} (shared with K$_5$ V$_1$ B$_{1–5}$ Da Dn D$_{2.3.5.6.8}$) and 126. 45^{ab} (shared with K$_5$ B$_{1–5}$ Da Dn D$_{2.3.5.6.8}$).

In the Āpaddharma, B$_0$ alone omits haplographically : 12. 136. 98^{bc} ; 139. 64–65 and 167. 5–7. Of shared haplographical omissions, we can mention 12. 135. 11^{ab} (shared with B$_6$) ; 136. 89^{cd} (shared with K$_8$ D$_{7.9}$ S [G$_{8.4}$ absent]) ; 136. 137^{ab} (shared with V$_1$ B$_1$) ; and 149. 70^{ab} (shared with K$_{3.5}$ V$_1$ B$_{1.2}$ Da Dn$_{1.n3}$ D$_{2.3.5.8}$ G$_1$) ; while

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shared non-haplographical omissions are illustrated in 12. 136. 112–114 (with V_1 $B_{1.5}$ Da) and 140. 7^a (with $B_{3.5}$).

In the Mokṣadharma, the following haplographical omissions are peculiar to B_0 : 12. 186. 25^{cd} ; 228. 4de ; 243. 7^{ab} ; 258. 20^b–22^c ; 261. 57de ; 276. 18–21 ; 284. 21 ; 287. 30–32 ; 293. 49^c–50^b ; 306. 17–19, 42^b–44^c ; 327 from रुद्राणां (in 91^b) up to पतये (in 94^d) ; 335. 24^b–27^a and 336. 60^b–63^a. The following non-haplographical omissions are also likewise peculiar : 12. 177. 33^{cd}, 34^{cd}, 35–37 ; 189. 7^{abcd} ; 234. 20^c–21^b ; 251. 25^{cd} ; 261. 52^c–54^d ; 297. 16^a–17^b, 24^a–25^b ; 308. 121^a–124^b ; 309. 1^d ; 315. 50–52 ; 320. 19^a–22^b ; 321. 30 and 327. 74^{ab}. Of shared non-haplographical omissions in B_0, the following can be mentioned : with K_4 V_1 B_6 Da_3 $Dn_{1.n4}$ Ds $D_{2.3.8}$, 12. 254. 12^{ab} ; with K_6 V_1 B_{6-9} $Da_{3.a4}$ Ds_2 $D_{3.5.7}$ G_2 $M_{1.5-7}$ (all second time) 12.169. 11^{ef} and 12^{ef} ; and with B_{6-9} (first time) Ds_1 D_6, 12. 169. 9^{cd} ; while with G_1 alone, 12. 254. 26. The shared haplographical omissions are : with K_1 Ds_1, 12. 308. 178^c–179^b ; with $K_{1.2.4}$ V_1 B_{6-9} $Da_{3.a4}$ $D_{2.3.6.8}$, 12. 280. 20^a–21^b ; with $K_{1.2.4}$ $Da_{3.a4}$ T_1, 12. 286. 17^{cd} ; with $K_{2.4}$, 12. 268. 4^{cd} ; with $K_{2.4}$ $B_{6.9}$, 12. 268. 7^{cd} ; with K_7 V_1 B_8 Dn_4 $D_{4.5.7.9}$ T $G_{1-3.6}$, 12. 297. 9^{cd} ; with B_9 $Da_{3.a4}$ $Dn_{1.n4}$ $D_{2.3.8}$, 12. 308. 154^{cd} ; with D_4 (first time). $_{5.7}$ (both second time) G_2 (first and third time) $M_{1.5-7}$ (the last four second time), 12. 326. 30^{ab} and, with K_6 $Dn_{1.n4}$ Ds $D_{2.3.8}$, 12. 326. 45^{ab}.

The following transpositions occur in B_0 with the sharing MSS. noted, no transposition being peculiar to B_0 alone. In the Rājadharma : 12. 29. 39^{abcd} and 39^{ef}, with $Ś_1$ V_1 $B_{3.5}$ Dn $D_{2.3.5-7}$ T (T_1 om. 39^{bc}) M ; 47. 20 and 21 with $K_{2.4}$ V_1, B_{2-5} Da Dn $D_{2.3.5.6}$; 47. 39 and 40 with V_1 B_{1-5} Da Dn $D_{2.3.5.6}$; 68. 15 and 16 with K_1 V_1 B_{1-5} Da Dn $D_{2.3.5-7}$ T $G_{1.2.4}$ M ; 81. 28^{ab} and 28^{cd} with K_5 V_1 B_{1-5} Da Dn $D_{2.3.5.6.8}$; 111. 6 and 7 with $K_{4.5}$ V_1 B_{3-5} $D_{2.3.5.6.8}$; and 111. 11 and 12 with $K_{1.5}$ B_{2-5} Dn_2 $D_{2.3.5.6.8}$ T $G_{1.4}$ $M_{1.3.4}$. In the Āpaddharma : 12. 157. 3^{ab} and 3^{cd} with V_1 B_{1-5} Da $D_{5.7}$ T $G_{1.2.5}$ $M_{1.3.4}$. In the Mokṣadharma : 12. 169. 11^{cd} and 11^{ef} with K_6 V_1 B_{7-9} $Da_{3.a4}$ $Dn_{1.n4}$ Ds $D_{2.3.5}$; 169. 12^{ab} and 12^{cd} with K_6 V_1 B_{6-9} $Da_{3.a4}$ Ds_2 $D_{3.5.7}$ G_2 $M_{1.5-7}$; 169. 13 and 14^{abc1} with K_6 V_1 B_{6-9} $Da_{3.a4}$ Ds_2 $D_{3.5.7}$ G_2 ; 220. 100^{cd} and 100^{ef} with K_6 V_1 B_{6-9} $Da_{3.a4}$ $Dn_{1.n4}$ Ds $D_{2-6.8}$; 254. 10 and 11 with V_1 B_8 $Dn_{1.n4}$ Ds $D_{2.3.8}$; and 322. 3^{ab} and 3^c with K_6 B_{6-9} $Da_{3.a4}$ $Dn_{1.n4}$ Ds $D_{2.3.8}$.

In the Rājadharma, B_0 gives an addl. colophon after 12. 39. 37, which is found in most MSS. except D_8. Other additional colophons are : after 12 117. 21, shared with $K_{4.5}$ V_1 B_{1-5} Da Dn D_{2-8} S (G_3 missing) ; 12. 125. 19, shared with K_{3-5} V_1 B_{1-5} D (except D_1) T_1 $G_{1.2.4}$ M ; and 12. 126. 26, shared with K_{3-5} V_1 B_{1-5} D (except D_7 ; D_1 missing) T $G_{1.2.4}$ M. In the Apaddharma, there is an addl. colophon after 12. 142. 20, shared with $K_{3.5}$ V_1 B_{1-5} Da $Dn_{1.n3}$ $D_{2-5.7.8}$ S ($G_{3.4}$ missing) ; after 12. 150. 18, shared with $Ś_1$ K V_1 B_{1-5} D (Dn_2 D_6 absent) T_2 G_1 M (M_2 after 26) ; and after 12. 151. 18, shared with N (except D_7 : B_8 not collated ; Dn_2 D_6

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absent). In the Mokṣadharma, we find a colophon after 12. 171. 61, shared with K_1 B_{6-9} $Da_{3.\ a_4}$ D_5 $D_{2-5.\ 9}$; after 12. 293. 11, shared with K_6 V_1 B_{6-9} $Da_{3.\ a_4}$ $Dn_{1.\ n_4}$ $D_{2.\ 8.\ 8}$ Ca. n. p; and after 12. 315. 46, shared with $K_{1.\ 2.\ 4.\ 6}$ V_1 B_{6-9} $Da_{3.\ a_4}$.

B_1

Dacca, University Library, No. 4806. Written on country paper, size $17'' \times 5\frac{1}{2}''$, in Bengali characters. The MS. gives only the Rāja- and the Āpad-dharma sections, there being, further, a lacuna from 12. 83. 24^c to 89. 29 owing to missing folios. The total number of existing folios is 167, with about 11–12 lines to a page. The MS. comes from the Barisal District, and was collated at Śāntiniketan. The MS. is undated.

In the Rājadharma, the star passages found in B_1 alone are 81* and 103*. The shared star-passages are the following: shared by the majority of the N recension (including ŚKD where $Ś_1$ or some of the K and D MSS. are not missing, but ignoring a few minor and sporadic exceptions): 4*, 7*, 8*, 10*, 20*, 23*, 24*, 37*, 40*, 46* (plus T_2), 48*–52*, 57*, 65* (with M_2 added), 66*, 71*, 89*, 90*, 93*, 97*, 100*–102*, 105*–108*, 112*–116*, 130*, 132*, 133*, 146* (plus T_1), 152*, 156*, 162*, 229*, 237*, 249*, 257*, 262*, 264*, 265*, 270*, 271*, 286*, 291*, 295*–297*, 299* and 300*. Shared by the N and S recensions generally, but usually absent in the primary ŚK, or otherwise in a section of the T+G or of M version, we have 33*, 39*, 42*, 43*, 56*, 70*, 73*, 76*, 79*, 80*, 104*, 117*, 118*, 121*, 147*–149*, 217*, 219*, 222*, 248*, 250*, 251*, 256*, 258*, 290*, 293* and 294*. Shared by the majority of the B version exclusively: we have 266*. A few peculiar cases are worth special mention. B_1 alone, for instance, does not give the following star-passages found in the rest of the B version with other N MSS.: 25*, 72*, 75*, 78*, 160*, 183*, 186* (the exception being also shared by B_2), 220*, 221*, 234*, 246* and 263*. So likewise, 136* is shared by the majority of the middle group only, excluding ŚKB; while 234* is shared by ŚK, plus Dn D_4 only, from the middle group.

In the Āpaddharma, 408* is the only star-passage found in B_1 exclusively. Most of the other star-passages are shared by B_1 with the majority of the N recension (at times also with portions of the S), $Ś_1$ appearing amongst the sharers along with the N version in 2 cases only (377* with $Ś_1$ K_{1-5} V_1 $B_{0.\ 2-5}$ Da $Dn_{1.\ n_3}$ $D_{1-5.\ 8}$ M and 429* with $Ś_1$ $K_{1.\ 3-5}$ V_1 $B_{0.\ 2-5}$ Da $Dn_{1.\ n_3}$ $D_{2.\ 3.\ 5.\ 7-9}$ T $G_{1.\ 2.\ 5}$). Eleven star-passages (viz., 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401*) have identical sharing MSS., namely, $K_{3.\ 5}$ V_1 $B_{0.\ 2-5}$ Da $Dn_{1.\ n_3}$ $D_{2.\ 3.\ 5.\ 8}$; while 11 more (viz., 348*, 349*, 350*, 358*, 363*, 368*, 372*, 422*, 435*, 439* and 440*) have the same sharers minus K_3; 7 more (viz., 364*–366*, 380*, 386*, 388* and 396*), the same sharers plus D_4 in the first four, and minus K_3 and plus D_4 in the last three. Other slight variations with the same sharing MSS. are: 357* with plus K_4 and 397* with plus K_4 D_4; 374*

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with minus D_5; 312* with minus K_8 and plus D_1; 373* with minus K_8; 311* with minus K_3 $B_{3.4}$ and plus K_4 (D_5 om.); 413* and 414* with minus K_3 and plus K_4 D_4; 352* with minus K_3 $D_{3.8}$; 402* with minus K_3 $B_{3.4}$ D_5 and plus D_4; 381* with plus D_4 and minus D_8; 383* with minus K_3 D_5 and plus K_4 D_4; 448* with minus K_3 $D_{2.3.8}$; 385* with minus K_3 and plus K_4 $D_{2.4}$ and, finally, 317* with minus K_5 $D_{2.3.8}$. There are 4 cases of star-passages in B_1 shared by both the NS recensions, viz., 382*, 395*, 411* and 423*, the non-sharers being $Ś_1$ K (except K_3) and a few D and S MSS. in the case of the first and third, $Ś_1$ Dn and several K and D MSS. in the case of the second, and M MSS. in the case of the fourth. There are three more star-passages (viz., 318*, 409* and 429*) lacking $Ś_1$ and a number of K and D MSS. in the first, $Ś_1$ K (except K_5) in the second, and K_2 $D_{1.4}$ and M in the last case. Finally, 394* is shared by V_1 B_4 Da D_4 and 420* by V_1 $B_{0.2-5}$ Da Dn_1 D_5.

Turning to solitary cases of haplographical omissions, in the Rājadharma, B_1 presents the following: 12. 11. 9-10; 15. 27–29; 18. 5^b–6^c, 20^a–21^d; 19. 1^b–2^a, 13; 21. 14; 25. 25, from महात्मा (in 31^b) up to°तर्पयित्वा (in 32^b); 29. 35–45 (one of the षोडशराजकीय stories omitted through eye-wandering), 53^b–54^e; 44. 11^a–13^a; 59. 84^{cd}; 67. 3^b–5^a; 68. 23, 27–28; 72. 17^d–18^a; 73. 19^{cd}; 78. 19–23; 81. 18–24; 91. 29^{cd}; 92. 31; 102. 16^d up to विनता (in 17^b); 109. 6^{cd}; 111. 6–8, 16–17, 26^{ab}; 112. 30^{cd}; 113. 19^{ab}; 125. 21^{ab}. Solitary non-haplographical omissions in B_1, in the Rājadharma, are: 12. 7. 4–6; 8. 11^b–12^a; 12. 30^{cd}; 13. 1^{cd}; 24. 19^a–20^b; 27. 23^c–24^b; 28. 5^d–7^a, 15^{cd}; 31. 2–3; 33. 9^e–10^d; 47. 18^e–19^d, 21; 55. 2^e–4^d; 58. 29; 60. 41; 63. 3^{ab}; 64. 29^{cd}; 68. 34^{cd}; 69. 15^{cd}, 64^{ab}; 73. 16^{ab}; 74 from घृताचि (in 26^a) to 27^a; 82. 27^{ab}; 90. 12; 92. 29^d–30^e; 97. 14^{cd}; 104 from बाल (in 7^c) to बलम (in 8^a); 108. 18–19, from तसत्तम (in 22^d) up to पार्थिव (in 23^d); 115. 4^{ab}; 124. 23^d–26^b; and 125. 1^{ab}. So many solitary omissions, both haplographical and non-haplographical, argue carelessness on the part of the scribe and ill-preserved manuscript tradition. There is a lacuna in the MS. from 12. 105. 45 up to 106. 3. — The shared omissions in B_1, in the same sub-parvan, are: haplographical: with $Ś_1$ K_1, 12. 48. 11^c–12^b; 50. 10^c–11^b (with D_1 superadded) and 67. 11^{cd} (with $D_{1.2}$ superadded); with K_3 $D_{2.3.5}$, 12. 76. 16^{ab}; with K_4, 66. 11–12 and with K_4 $D_{1.4}$, 46. 4^{ab}; with Da_1, 73. 23^{cd} and 95. 1^{cd}; with D_1, 95. 1^{cd}; D_2, 17. 19^c–20^b; D_5, 54. 18^c–19^d and 65. 17^c–18^b; D_8, 18. 9^a–10^b, 28^a–29^b; D_7, 36. 12; D_7 T_1 G, 10. 22^{ab}; D_8, 68. 4^{ab} and 69. 39^d–40^a; with B_0, 22. 4^{ab}; with G_1, 29. 50–51; with G_4, 55. 9–10; and, finally, with V_1 $B_{0.2-5}$ Da_2 $D_{2.3.6}$ $M_{1.3.4}$, 74. 10^{ab}. The same, non-haplographical, are: with K_5 V_1 $B_{0.2-5}$ Da Dn $D_{2.3.5.6.8}$, 12. 101. 33^{ab} and 126. 45^{ab} (V_1 not sharing in the latter case); with V_1 alone, 60. 39^a; with V_1 $B_{0.2-5}$ Da, 69. 32^{cd}; with $B_{0.5}$ $D_{2.6}$, 29. 28^c–29^d. In the Āpaddharma, they are: solitary haplographical: 12. 136 from षिणा (in 34^d) up to कीर्यं च (in 36^b); 137. 32–33 (with ref.), 97; 140. 5^a–7^b; 144 from प्रिय (in 4^d) up to त्वया (in 5^b); 154. 26^d–29^e and 162. 21^c–23^d. Solitary non-haplographical: 12. 136. 3^c–5^d, from नां (in 10^a) up to कृत्यं (in 10^b); 137. 2^c–3^d; 139. 20^b–23^a; 152 from धर्म (in 27^b) up to न (in 28^c); 153. 1; 158. 2^{cd}; 159 from परदारेषु

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(in 58^e) up to संवत्स (in 61^e), 71^e–72^d; 165. 31^{cd} and 166. 1^a–2^b (with ref.). The shared haplographical omissions are : 12. 136. 137^{ab} (with V_1 B_0); 138. 5^a–6^b (with G_1); 140. 14^d–15^a (with D_1); 149. 70^{ab} (with $K_{3.5}$ V_1 $B_{0.2}$ Da $Dn_{1.n_3}$ $D_{2.3.5.8}$ G_1); 158. 1^{bc} (with D_4 G_1 M_3) and 159. 52^{cd} (with $Ś_1$ $K_{2.4}$ D_1). Shared non-haplographical omissions are : 12. 136. 112–114 (with V_1 $B_{0.5}$ Da) and 149. 12^e–13^a and 154. 9^d (both with Da).

The transpositions in B_1 : In the Rājadharma, only 3 cases of transposition occur : 12. 47. 39 and 40 (shared with V_1 $B_{0.2–5}$ Da Dn $D_{2.3.5.6}$); 68. 15 and 16 (with K_1 V_1 $B_{0.2–5}$ Da Dn $D_{2.3.5–7}$ T $G_{1.2.4}$ M); and 81. 28^{ab} and 28^{cd} (with K_5 V_1 $B_{0.2–5}$ Da Dn $D_{2.3.5.6.8}$). In the Āpaddharma, the solitary case of transposition is 12. 157. 3^{ab} and 3^{cd}, shared with V_1 $B_{0.2–5}$ Da $D_{5.7}$ T $G_{1.2.5}$ $M_{1.3.4}$.

The additional colophons inserted in B_1 are, in the Rājadharma : after 12. 39. 37, shared with all MSS. except D_8; after 117. 21, with $K_{4.5}$ V_1 $B_{0.2–5}$ Da Dn $D_{2–8}$ S (G_3 missing); after 125. 19, with $K_{3–5}$ V_1 $B_{0.2–5}$ D (except D_1) T_1 $G_{1.2.4}$ M; and after 126. 26, with $K_{3–5}$ V_1 $B_{0.2–5}$ D (except D_7 : D_1 missing) T_1 $G_{1.2.4}$ M. In the Āpaddharma, they are inserted after 142. 20 (shared with $K_{3.5}$ V_1 $B_{0.2–5}$ Da $Dn_{1.n_2}$ $D_{2–5.7.8}$ S [$G_{3.4}$ absent]); after 150. 18 (with $Ś_1$ K V_1 $B_{0.2–5}$ D [Dn_2 D_6 absent] T_2 G_1 M) and after 151. 18 (with all N MSS. [except D_7 : B_3 not collated; Dn_2 D_6 absent]).

The only Appendix passage given by B_1 is Appendix 1, no. 4 in the Rājadharma, which it shares with the whole N (except D_7), there being no Appendix passage in the Āpaddharma.

B_2

Śāntiniketan, Viśvabhāratī Library, No. 6. Written on palm-leaves in Bengali characters. Size 2′-4″ × 2″, with five lines to a page. Side-margins of 2″ and 1½″ width, with two blank spaces in the middle of the page of 1″ width. The MS. is old in appearance and worm-eaten in places. Gives only the Rājadharma and the Āpaddharma sections, paged continuously, with date Śaka 1609 (cir. A. D. 1687) given at the end of the Āpaddharma. The name of the owner of the MS. is Manohararāya, while the scribe's name is Shri Rāmeśvara Sharma.

In the Rājadharma, there is no star-passage found in B_2 alone, while in the Āpaddharma there is only one case, 447*, of the kind.

Barring a few sporadic cases (viz. 34*, with Da; 162*, with K_5 V_1 B_1 Da_2 Dn_1 D_6; 266*, with $B_{0.1.4.5}$ Da; 284*, with B_3 Da D_8 T_2 G_2 M_2 Ca; and 285*, with B_3 Da D_8 Ca), the majority of the shared star-passages in B_2 have, in the Rājadharma,

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the following MSS. as the normal basic group of co-sharers† : viz., $K_{4.5}$ V_1 $B_{0.1.3-5}$ Da Dn $D_{2.3.5.6.8}$, the instances being, 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. The following minor variations in the group do nevertheless occur : 4* (plus $K_{2.3}$, minus $D_{4.7}$); 7*, 10* (both with plus $K_{2.3}$ D_4); 8* (plus K_2 $D_{4.7}$, minus K_5); 20*, 23*, 24* (all with plus K_{1-3} $D_{1.4}$); 25* (plus K_3 D_1, minus B_1); 37*, 296*, 297* (all with plus $Ś_1$ K_{1-3} $D_{1.4.7}$); 40*, 52* (both with plus D_1); 45* (plus $Ś_1$ $K_{1.2}$ D_1, B_1 om.); 46* (plus D_1 T_2, minus K_4 Da); 49* (plus D_1, minus K_4); 51* (plus D_1, minus K_5); 65* (plus K_2 D_7 M_2); 66* (plus K_2); 71* (plus K_2 D_1, minus D_8); 72* (plus K_2 D_2, minus B_1 D_8); 75* (plus D_1, minus $B_{0.1.3}$ $D_{5.8}$); 78* (plus K_2 D_1, minus $D_{2.8}$); 89* (plus K_2, minus K_5); 90* (plus K_2 D_1, minus K_5 D_8); 93* (plus K_2 D_1, minus Da D_8); 100*, 112*–115* (all with minus K_4 D_8); 101*, 116* (both with minus D_4); 105*, 106*, 108* (with plus $D_{1.4}$, minus K_4); 107* (plus D_4, minus D_8); 130* (plus D_1, minus D_8); 132* (plus D_1, minus D_5); 133* (plus $K_{2.3}$, minus D_8); 146* (plus $Ś_1$ K_{1-3} $D_{1.4}$ T_1, minus B_1 Da_1); 152*, 262*, 265*, 295* (all with minus K_4); 160* (plus $Ś_1$ K_{1-3} $D_{1.4}$, minus B_1 Da); 183* (plus K_1, minus K_4 B_1 D_8); 204* (plus K_3 $D_{4.7}$ [B_1 D_1 missing]); 213* (minus K_4 D_8 [B_1 missing]); 237* (plus $Ś_1$ K_{1-3} $D_{4.7}$ [D_1 missing]); 249*, 257* (both with plus $Ś_1$ K_{1-3} $D_{1.4}$); 263* (minus K_4 B_1); 270* (plus K_1, minus Dn); 287* (minus B_1) and 300* (plus $Ś_1$, minus K_4). — All these are cases of stars confined in the main to the Northern Recension. Next, the star-passages common to both the Northern and Southern Recensions are 33*, 39*, 42*, 56*, 70*, 97*, 206*, 217* and 222*, with $Ś_1$ $K_{1.2}$ and a couple of other non-sharers; while 70*, 73*, 76*, 79*, 80* and 121* have the M version with a few other MSS. as non-sharers — 43* having $Ś_1$ K and a couple of MSS. from the G and M versions as the main non-sharers.

Turning to the Āpaddharma, for the majority of the star-passages in B_2, we have also a group of basic sharers — namely, $K_{3.5}$ V_1 $B_{0.1.3-5}$ Da $Dn_{1.n3}$ $D_{2.3.5.8}$ — as illustrated in 314*, 316*, 319*–322*, 347*, 361*, 379*, and 401*. Next we have 348*–350*, 358*, 363* and 435*, with the same sharers as above minus K_3; and 364*–366*, with the same sharers plus D_4; 309*, 357*, both with plus K_4; 396* with minus K_3 and plus D_4; 370* with plus K_4, minus K_3; 372* with minus K_3 Dn_3; 383* with minus K_3, plus K_4 D_4; 422* with minus K_3 Dn_1 and 439*–440* with minus K_3 (Da_2 om.). Other solitary variations from the sharing group are : 373* with minus D_5 and 385* with plus D_5. The following six stars have two divergences each : 310* with minus K_3 D_5; 312* with minus K_3 plus D_1; 381* with plus D_4 minus D_8; 382* and 386* with minus K_5 plus D_4 and 388* with minus K_3 plus D_6; the following have three divergences each : 307* with plus K_4 $G_{1.5}$; 352* with minus K_3 $D_{3.6}$; 413* and 414* both with minus K_3 plus K_4 D_4; 448* has four divergences : viz., minus K_3 $D_{2.3.8}$; while 317* and 402*, five : K_5 Dn_3 $D_{2.3.8}$ and minus K_3 $B_{3.4}$ D_5 plus D_4. There are

† $Ś_1$ K_1 D_1 missing in 4*, 7*, 8*, 10*; $Ś_1$ in 20*, 23*, 24*, 25*.

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other more divergent cases such as 311* (plus K_4, minus K_3 $B_{3.4}$ $D_{5.6}$); 318* (minus Da $D_{2.6.8}$, plus $D_{7.9}$ T $G_{1.2.5}$); 362* (minus K_3 $B_{0.1.3.5}$ Da D_5); 377* (plus $\acute{S}_1$ $K_{1.2.4}$ $D_{1.4}$) and 420* (minus $K_{3.5}$ Dn_3 $D_{2.3.8}$); but they do not vitiate the inference that the star-passages in B_2, in the Rājadharma as well as in the Āpaddharma, are derived from a more or less restricted manuscript tradition. — It remains to mention that B_2 offers in the Āpaddharma (as was also the case in the Rājadharma) a couple of cases of star-passages (viz., 395*, 409*) found in both the Northern and Southern Recensions, but absent in $\acute{S}_1$ $K_{1.2}$; as also another case, 411*, where the star is absent in $\acute{S}$ K and yet another, 429* where the star-passage is present in almost all the versions except the Malayālam.

Turning our attention next to the omissions in B_2, in the Rājadharma, the following solitary haplographical omissions are met with : 29. 71^{bc}, 98^{d}–99^{a}; 67. 5^{ab}; 70. 27^{ab}; 94. 28^{c}–29^{b}; 112 from 45^{b} up to prior half of 262* following 47^{d}; and 125. 3^{b}–4^{a}. The following are solitary and non-haplographical : 12. 10. 13^{cd}; 47. 72^{c} and 88. 6^{cd}. The following are shared haplographies : 12. 66. 8 (with K_3 V_1 T_2); 74. 10^{ab} (with V_1 $B_{0.1.3-5}$ Dn $D_{2.3.6}$ $M_{1.3.4}$); 88 from संप्रेक्ष्य (in 14^{a}) up to कर्म च (in 14^{c}) (with Da) and 103. 12–13 (with B_1). The following are shared non-haplographies : 12. 69. 32^{cd} (with V_1 $B_{0.1.3-5}$ Da) and 126. 45^{ab} (with K_5 $B_{0.1.3-5}$ Da Dn $D_{2.3.5.6.8}$). — In the Āpaddharma, we have, in B_2, one case of solitary non-haplographical omission in 12. 150 from अश्म (in 52^{a}) up to न्दा (in 55^{b}); two shared haplographical omissions : 12. 148. 23^{ef} (with K_4 Da_1 $Dn_{1.n_3}$ $D_{1.5.9}$ T_2) and 149. 70^{ab} (with $K_{3.5}$ V_1 $B_{0.1}$ Da $Dn_{1.n_3}$ $D_{2.3.5.8}$ G_1); one shared non-haplographical omission in 12. 157. 2^{cd} (with $B_{0.1.3-5}$ Da D_5 M); and one lacuna covering the text from शलौ (in 12. 161. 20^{a}) up to मोक्षं (in 43^{d}).

All the transpositions in B_2 in the Rājadharma are shared : two by a small group of MSS. (viz., 12. 21. 7^{cd} and 8^{ab} with Da D_4 and 35. 5^{ab} and 5^{cd} with Da); three by the majority of the N Recension (viz., 47. 20 and 21 with $K_{2.4}$ V_1 $Bo._{3-5}$ Da Dn $D_{2.3.5.6}$; 81. 28^{ab} and 28^{cd} with K_4 $Bo._{1.3-5}$ Da Dn $D_{2.3.5.6.8}$; and 111. 6 and 7 with $K_{4.5}$ V_1 $Bo._{3-5}$ Da Dn_2 $D_{2.3.5.6.8}$); and two by both N and S excepting the primary $\acute{S}$ K version (viz., 68. 27 and 28 with K_4 Da Dn $D_{6.7}$ S and 111. 11 and 12 with $K_{1.5}$ $Bo._{3-5}$ Dn_2 $D_{2.3.5.6.8}$ T $G_{1.4}$ $M_{1.3.4}$). — In the Āpaddharma, there is only one case of transposition in B_2, viz., 12. 157. 3^{ab} and 3^{cd}, shared with V_1 $Bo._{1.3-5}$ Da $D_{5.7}$ T $G_{1.2.5}$ $M_{1.3.4}$.

As to Appendix passages, B_2 shares No. 4 of the Rājadharma with the N Recension. There is no App. passage in the Āpaddharma. — Lastly, the following addl. colophons are met with in B_2 in the Rājadharma : after 12. 39. 37; 117. 21; 125. 19 and 126. 26 — all of them being found in both the Recensions with sporadic exceptions. In the Āpaddharma, there is one case of addl. colophon, after 12. 151. 18, which is found

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in the N Recension and two cases : viz., after 12. 142. 20 and 150. 18 — being both of them present in the majority of the N S Recensions with a few exceptions.

B_3

Dacca : University Library, No. 507. It is a palm-leaf MS., $26\frac{1}{2}'' \times 2\frac{1}{4}''$ in size, containing 258 folios with four lines to a page. The MS. is in a good state of preservation and was found in the Bogra town. On the protecting wooden board, however, the find-place is said to have been Bardhanakota, a village in the district of Bengal. It contains only the Rāja- and the Āpad-dharmas, written continuously with one pagination, the date of writing as given at the end of the Āpaddharma being शकाब्दाः 1660 (A. D. 1741). The MS. was collated at Śāntiniketan.

In the Rājadharma, B_3 gives (on marg.) only one star-passage, viz. 28*, not found in any other MS. The majority of the other star-passages are shared by B_3 with a group of some fifteen to twenty MSS., mostly belonging to the middle group. Thus we have stars 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299* shared by B_3 along with $K_{4.5}$ V_1 $B_{0.1.2.4.5}$ Da Dn $D_{2.3.5.6.8}$. Next, we meet with the same sharers plus K_1 in 270; plus K_2 in 66*; minus K_4, in 152*, 262*, 265* and 295*; and plus D_1 in 40*, 52* (D_7 om. in the last). Similarly, with plus $Ś_1$ minus K_4 in 300*; with plus K_1 and minus K_4 in 271*; with minus $K_{4.5}$ B_2 in 156*; with minus K_4 D_8 in 100*, 112*–115*, 213* (B_1 missing in the last); with minus D_8 in 101*, 102* and 116*; with minus K_4 B_1 in 263*; with minus K_4 and plus D_1 in 49*; minus K_5 and plus D_1 in 51*; plus K_2 D_7 M_2 in 65*; plus K_2 and minus K_5 (D_1 om.) in 89*; minus B_1 in 287*, plus D_4 minus D_8 in 107* and minus Da plus D_1 in 132*. Slightly more divergent cases are 7* (with plus $K_{2.3}$ D_4); 8* (with plus K_2 $D_{4.7}$ minus K_5 V_1); 10* (with plus $K_{2.3}$ $D_{4.7}$); 20*, 23*, 24* (all with plus K_{1-3} $D_{1.4}$); 25* (with plus K_3 D_1 and minus B_1); 46* (with minus K_4 Da and plus D_1 T_2); 65* (with plus K_2 D_7 M_2); 71* (with plus K_2 D_1 and minus D_8); 72*, 78* (both with plus K_2 D_1 and minus B_1 D_8); 90* (with plus K_2 D_1 and minus K_4 D_8); 93* (with plus K_2 D_1 and minus K_5 D_8); 119* (with plus D_7 and minus $K_{4.5}$ $B_{0.1.2}$ D_8); 160* (with plus $Ś_1$ K_{1-3} $D_{1.4}$ and minus B_1 Da); 186* (with minus $B_{1.2}$ Da D_8); 204* (with plus K_3 $D_{4.7}$ [B_1 D_1 missing]); 146*, 237*, 249* and 257* (with N minus Da_1 D_7 and plus T_1 in the first, D_1 missing in 237*, and minus D_7 in the last two) and 73*, 79*, 80* (with N plus some T G MSS.). Cases where the stars given in B_3 are shared with both the N and S Recensions, but are lacking in $Ś_1$ and the more important MSS. of the K group, with occasional variations, are the following : 33*, 39*, 42*, 43*, 56*, 70*, 73* and 79* (last two absent in M), 97*, 104*, 117*, 118*, 121* (absent in M), 147*–149*, 206*, 211*, 212*, 214* (absent in M except M_2), 219*–222*, 246* (lacking in the whole K), 250*, 251*, 256*, 258*, 290*, 293* and 294*. The details of these cases are much too divergent and are hence omitted.

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Turning next to the Āpaddharma, the only solitary star found in B_8 is 376*; while 403* is found in B_8 with $B_{0.5}$ only; and 420* with V_1 $B_{0-2.4.5}$ Da Dn_1 D_5. The other cases, like those in the Rājadharma, are shared by a limited group, viz., $K_{8.5}$ V_1 $B_{0.1.2.4.5}$ Da $Dn_{1.n_3}$ $D_{2.3.5.8}$, the instances being 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401*. The following slight departures from the sharing group are met with: 348*–350*, 358*, 363*, 373*, 435* and 439* (all with minus K_8); 374* (with minus D_5); 364*–366*, 380* (all with plus D_4); 370* (with minus K_3 plus K_4); 440* (with minus K_3 Da_2); 422* (with minus K_3 Dn_1); 372* (with minus K_3 Dn_3); 386*, 388*, 396* (all with minus K_3 plus D_4); 368* (with minus D_3 plus D_4); 397* (with plus K_4 D_4); 385*, 413*, 414* (all with minus K_8 plus K_4 D_4); 310* (with minus K_8 B_1 D_5); 312* (with minus K_3 Dn_3 plus D_1); 352* (with minus K_3 $D_{3.8}$); 381* (with minus Dn_3 D_8 plus D_4); 383* (with minus K_3 D_5 plus K_4 D_4); 371* (with minus K_3 Da_1 Dn_1 D_5); 448* (with minus K_3 $D_{2.3.8}$); 317* (with minus K_5 Dn_3 $D_{2.3.8}$) and 402* (with minus K_3 $B_{3.4}$ D_5 plus D_4). The remaining cases show, besides occasional variations from the sharing group, contacts with the S Recension as follows: 307* with the following additions to the sharing group: plus K_4 $G_{1.5}$; 318* with minus K_3 Da $D_{3.5.8}$ plus K_4 D_9 S; 377* with N except D_7 plus M; 382* with minus K_5 plus $D_{4.7.9}$ T $G_{1.2.5}$ $M_{2.4}$; 395* with minus K_5 $Dn_{1.n_3}$ $D_{2.3.8}$ plus K_1 $D_{4.9}$ S; 409* with minus K_3 plus $D_{4.7}$ T $G_{1.2.5}$ M; 411* with minus $K_{3.5}$ Dn_3 $D_{2.3.5.8}$ plus $D_{7.9}$ T_2 $G_{1.2}$ M; 423* with plus K_3 $D_{4.7.9}$ T $G_{1.2.5}$ $M_{2.4}$; and 429* with plus $Ś_1$ $K_{1.4}$ $D_{7.9}$ T $G_{1.2.5}$.

As to Appendix passages, B_8 gives in the Rājadharma No. 4 along with the N Recension, there being no Appendix passages present in the Āpaddharma.

Turning to omissions in the Rājadharma, we find in B_8 the following solitary omissions by haplography: 12. 8. 2^{ab}; 99. 12. 14 with ref.; 111. 26^{cd} and 116. 4^{ab}; while 12. 121. 7^{e}–9^{d} is the only case of solitary non-haplographical omission. The following are cases of shared haplographical omissions: 12. 68. 28 with K_8; 84. 39–40 with B_0; 91. 9^{ab} with D_7; 73. 12^{cd} with Dn D_6; 74. 10^{ab} with V_1 $B_{0.1.2.4.5}$ Da_2 $D_{2.3.6}$ $M_{1.3.4}$; to which we can add the hapl. omissions of lines 7–8 of 79*, shared by B_8 with V_1 $B_{0.1.4.5}$ Da $D_{2.3.5-7}$ T_2. The following are shared cases of non-haplographical omissions: 12. 69. 32^{cd} with V_1 $B_{0.1.2.4.5}$ Da and 101. 33 with K_5 V_1 $B_{0.1.2.4.5}$ Da Dn $D_{2.3.5.6.8}$. — Next, in the Āpaddharma, the solitary haplographical omissions in B_8 are: 12. 154. 16^{cd}; 159. 45–46; 161. 22^{ab} and 164. 18^{c}–20^{d}. The solitary non-haplographical omissions in B_8 are 12. 139. 53^{c}–55^{d}; 149. 22^{cd}; and 156 from राकारो (in 18^{c}) up to रागत्वं (in 18^{d}); while the shared non-haplographical omissions are 12. 140. 7^{a} with $B_{0.5}$; 149. 85^{ab} with D_5; and 157. 2^{cd} with $B_{0.1.2.4.5}$ Da D_5 M. Finally we may add that B_8, along with $Ś_1$ $K_{2.8}$ V_1 $B_{0.1.2.4.5}$ D_1, repeats 12. 140. 13^{ab} after 14^{ab}.

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The transpositions found in B_8 are, in the Rājadharma, 12. 29. $39^{a\,b\,c\,a}$ and $39^{e\,f}$, also common to $Ś_1$ V_1 $B_{0.\,5}$ Dn $D_{2.\,3.\,5.\,7}$ T (T_1 om. $39^{b\,c}$) M ; 47. 20 and 21, common to $K_{2.\,4}$ V_1 $B_{0.\,2.\,5}$ Da Dn $D_{2.\,3.\,5.\,6}$; 68. 15 and 16, common to K_1 V_1 $B_{0.\,1.\,2.\,4.\,5}$ Da Dn $D_{2.\,3.\,5-7}$ T $G_{1.\,2.\,4}$ M ; 81. $28^{a\,b}$ and $28^{c\,d}$, common to K_5 V_1 $B_{0.\,1.\,2.\,4.\,5}$ Da Dn $D_{2.\,3.\,5.\,6.\,8}$; 111. 6 and 7, common to $K_{4.\,5}$ V_1 $B_{0.\,2.\,4.\,5}$ Da Dn_2 $D_{2.\,3.\,5.\,6.\,8}$, as also 11 and 12, common to $K_{1.\,5}$ $B_{0.\,2.\,4.\,5}$ Dn_2 $D_{2.\,3.\,5.\,6.\,8}$ T $G_{1.\,4}$ $M_{1.\,3.\,4}$ and, finally, 126. $50^{a\,b}$ and $50^{c\,d}$, common to K_5 Dn_2 $D_{3.\,5.\,6}$. It will be noted that these transpositions, like the stars and the omissions, group themselves round the same set of MSS. from the middle group except where they belong to the majority of both the N and S Recensions. — In the Āpaddharma, 12. 157. $3^{a\,b}$ and $3^{c\,d}$ is the only transposition shared by B_3 with V_1 $B_{0.\,1.\,2.\,4.\,5}$ Da $D_{5.\,7}$ T $G_{1.\,2.\,5}$ $M_{1.\,3.\,4}$.

There are four additional colophons found in the Rājadharma : after 12. 39. 37 given by almost all the MSS. with a view to give a special importance to the words of Vāsudeva at the end of the chapter ; and after 117. 21 ; 125. 19 ; and 126. 26 — all likewise found in both the NS Recensions with the exception of the primary ŚK group. — In the Āpaddharma, two additional colophons occur that are found in B_3 along with the majority of the NS Recensions, viz., after 12. 142. 20 and 150. 18 (both not shared by the primary ŚK version). The addl. colophon after 151. 18 belongs to the N Recension.

B_4

Śāntiniketan, Viśvabhāratī Library, No. 281. The MS. is written in Bengali characters on palm leaves, $29\frac{1}{2}'' \times 2''$ in size. Total number of folios 224, with 5 lines to a page, and about 100 letters to a line. The MS. gives the Rāja- and the Āpad-dharma sections only, and is undated. It is said to have been written by one Jayakrishna-sharman, the owner's name being given as Shri Ramānātharāya, and also, a little later, as Vidyāvāgīśa Dharmadāsa-sharman, who presumably became the next owner.

B_4 offers, in the Rājadharma, 140* as the only solitary star-passage, while 138* it shares with $B_{0.\,5}$, and 266* with $B_{0-2.\,5}$ Da. The majority of the star-passages are, however, shared by B_4 in a group consisting of $K_{4.\,5}$ V_1 $B_{0-3.\,5}$ Da Dn $D_{2.\,3.\,5.\,6.\,8}$, the instances being 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. The following slight variations in the group are also met with : plus K_1 in 270* ; plus K_2 in 66* ; minus K_4 in 152*, 262*, 265* and 295* ; minus B_1 in 287* ; plus D_1 in 40* and 52* (D_7 om. in the latter case), and minus D_8 in 101*, 102* ($D_{1.\,7}$ om.) and 116*. So also, plus $Ś_1$ minus K_4 in 300* ; plus K_1 minus K_4 in 271* ; plus K_2 minus D_8 in 89* ; plus K_3 D_1 minus B_1 in 25* ; minus K_4 D_8 in 100*, 112*–115* ; minus K_4 B_1 in 263* ; minus K_4 plus D_1 in 49* ; minus K_4 D_8 (B_1 missing) in 213* ; minus K_5 plus D_1 in 51* ; minus K_5 D_8 plus T G_{1-4} in 97* ; plus D_1 minus D_8 in 132* ; and

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plus D_4 minus D_8 in 107*. Likewise, plus $K_{2.3}$ minus D_8 in 133*; plus K_2 $D_{4.7}$ minus K_5 V_1 in 8*; plus K_2 D_1 minus V_1 B_1 $D_{2.3}$ in 78*; plus K_2 D_1 minus D_8 in 71*, 93*; plus K_2 D_7 M_2 in 65*; plus K_3 $D_{4.7}$ (B_1 D_1 missing) in 204*; minus $K_{4.5}$ B_2 in 156*; minus K_4 D_8 plus $D_{1.4}$ in 105*, 106*; and minus Da D_8 plus D_1 in 130*. Furthermore, plus $\acute{S}_1$ $K_{1.2}$ D_1 (B_1 om.) in 45*; plus K_1 minus K_4 B_1 D_8 in 183*; plus $K_{2.3}$ D_4 minus V_1 in 7*; plus K_2 D_1 minus B_1 D_8 in 72*; minus K_4 Da plus D_1 T_2 in 46*; minus K_4 D_8 plus $D_{1.4}$ in 108*; and minus V_1 $B_{1.2}$ Da D_8 in 186*. Finally, we have cases like minus $K_{4.5}$ $B_{0.1.2}$ D_8 plus D_7 in 119* and minus $B_{0.1.3}$ Da D_8 plus D_1 in 75* — falling somewhat wide of the ambit. Stars 4*, 10*, 20*, 23*, 24*, 37*, 160*, 237*, 249*, 257* and 296* as also stars 79*, 80*, 146* and 297* are regular N Recension stars, showing, except in the case of the first eleven, occasional contact with S Recension; while 33*, 39*, 42*, 43*, 56*, 70*, 76*, 104*, 117*, 118*, 121*, 147*–149*, 206*, 211*, 212*, 214*, 217*, 219*, 220*–222*, 246*, 250*, 251*, 256*, 258*, 290*, 293* and 294* belong to both the Recensions with the exception of the $\acute{S}$ and the primary K version, and a few sporadic lapses from S.

In the $\bar{A}$paddharma, the sharing group for the star-passages in B_4 is the same as for the Rājadharma (but with K_3 taking the place of K_4 and Da_3 that of Da_2, as the latter is absent for the $\bar{A}$paddharma). The following star-passages are shared by the group : 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401*. K_3 alone is omitted from the group in 348*–350*, 358*, 363*, 373* and 435*; while K_4 alone is added to it in 357*. Other single departures from the group are : addition of D_4 in each of 364*–366*, 380*. Two departures from the group are evidenced in 368* (minus D_8 plus D_4), 370* (minus K_3 plus K_4), 372* (minus K_3 Dn_3), 386*, 388* and 396* (minus K_3 plus D_4), 422* (minus K_3 Dn_1) and 439* and 440* (both with minus K_3 Da_2); while three departures are found in 385*, 413*, 414* (all with minus K_3 plus K_4 D_4), 310* (minus K_3 B_1 D_5), 312* (minus K_3 Dn_1 plus D_1), 352* (minus K_3 $D_{8.8}$), 381* (minus Dn_3 D_8 plus D_4); and, beyond three, in 383* (minus K_3 D_5 plus K_4 D_4), 448* (minus K_3 $D_{2.3.8}$) and 317* (minus K_5 Dn_3 $D_{1.3.8}$). In addition we can mention 394* (shared with V_1 B_1 Da D_4); 420* (shared with V_1 $B_{0-3.5}$ Da Dn_1 D_5); 353* (shared with K_5 $Dn_{1.3}$ $D_{2.3.8}$ T_2); 362* (shared with $B_{0.1.3.5}$ Da $D_{5.6}$) and 377* (shared with N recension [except $D_{6.7}$] and M). The remaining cases include 318*, 382*, 395*, 409*, 411* (shared by NS recensions except primary ŚK); 429* (by NS minus M); and 307* (by NS minus primary ŚK and TM).

Turning to omissions in B_4, the solitary omissions in the Rājadharma are 12. 29. 39^{cf}; 87. 29^{a}–31^{b}; 104. 31^{cd} and 111. 18 — the last two being haplographical. Stanza 12. 25. 21 is om. by B_4 along with K_3. Other cases — there are only six of them in the Rājadharma — are mostly sporadic : 12. 69. 32^{cd} (non-hapl. with V_1 $B_{0-3.5}$ Da); 70, 32^{ab} (hapl. with K_2 G_1); 16. 14^{cd} (hapl. with K_3 Dn_2 D_4 G_2); 74. 10^{ab} (with V_1

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$B_{0-8.5}$ Da_2 $D_{2.8.6}$ $M_{1.8.4}$); 101. 33^{ab} (with K_5 V_1 $B_{0-8.5}$ Da Dn $D_{2.8.5.6.8}$); and lines 7–8 of 79* omitted (hapl.) with V_1 $B_{0.1.8.5}$ Da $D_{2.8.5-7}$ T_2. The omissions in the Āpaddharma are only four, three of them being solitary and non-haplographical: 12. 139. 49^{cd}; 149. 83^{a} and 167 from श्राव (in 7^{a}) up to रूपा (in 7^{b}). The remaining omission is 12. 157. 2^{cd} shared with $B_{0-8.5}$ Da D_5 M. — It may be mentioned also that B_4 repeats 140. 13^{ab} after 14^{ab} along with $Ś_1$ $K_{2.8}$ V_1 $B_{0-8.5}$ D_1.

There are six transpositions in the Rājadharma, four of them shared with the usual group with minor additions and omissions: 12. 47. 20 and 21 with $K_{2.4}$ V_1 $B_{0.2.3.5}$ Da Dn $D_{2.3.5.6}$; 39 and 40 with V_1 $B_{0-3.5}$ Da Dn $D_{2.3.5.6}$; 81. 28^{ab} and 28^{cd} with K_5 V_1 $B_{0-3.5}$ Da Dn $D_{2.3.5.6.8}$ and 111. 6 and 7 with $K_{4.5}$ V_1 $B_{0.2.3.5}$ Da Dn_2 $D_{2.3.5.6.8}$ — besides two more possessing sharers also from the S recension: viz., 12. 68. 15 and 16 with K_1 V_1 $B_{0-3.5}$ Da Dn $D_{2.3.5-7.9}$ T $G_{1.2.4}$ M, and 111. 11 and 12 with $K_{1.5}$ $B_{0.2.3.5}$ Dn_2 $D_{2.3.5.6.8}$ T $G_{1.4}$ $M_{1.3.4}$. — In the Āpaddharma there is only one transposition: 12. 157. 3^{ab} and 3^{cd} with V_1 $B_{0-3.5}$ Da $D_{5.7}$ T $G_{1.2.5}$ $M_{1.3.4}$.

B_4 alone offers, in the Rājadharma, an addl. colophon after 12. 76. 17, besides four more shared with a large majority of MSS. from both the recensions: after 12. 39. 37 with all MSS. except D_8; after 117. 21 with $K_{4.5}$ V_1 $B_{0-3.5}$ Da Dn D_{2-8} T_1 $G_{1.2.4}$ M; after 125. 19 with K_{3-5} V_1 $B_{0-3.5}$ Da Dn D_{2-8} T_1 $G_{1.2.4}$ M; and after 126. 26 with K_{3-5} V_1 $B_{0-3.5}$ Da Dn $D_{2-6.8}$ T $G_{1.2.4}$ M. — In the Āpaddharma, B_4 shares three additional colophons: one with the majority of the N Recension and two with the majority of both the Recensions. These occur after 12. 151. 18 (with $Ś_1$ K V_1 $B_{0-3.5}$ Da $Dn_{1.n_3}$ $D_{1-5.7-9}$); after 142. 20 (with $K_{3.5}$ V_1 $B_{0-3.5}$ Da $Dn_{1.n_3}$ $D_{2-5.7.8}$ S) and after 150. 18 (with $Ś_1$ K V_1 $B_{0-3.5}$ Da $Dn_{1.n_3}$ $D_{1-5.7-9}$ T_2 G_1 M).

B_5

Dacca, University Library, No. 579. Written on palm leaves in Bengali characters. Size $23'' \times 2\frac{3}{4}''$, with five lines to a page. Total number of folios 245. Contains only the Rājadharma and the Āpaddharma sections. The Āpaddharma section is, however, regarded as forming part of the Rājadharma, as is clear from the statement at the end of the Āpaddharma: समाप्तश्चायं राजधर्म इति. The MS. bears the date Śaka 1663 (cir. A. D. 1741). The owner who seems to be also the copyist of the MS. is Shri Rāmānāth Deva Sharmā. The find-place is Rangpur town, although the covering wooden board has the name Sāmboāliya. The MS., from the entry at the end, seems to have been mortgaged by the owner to his sister for a sum of Rs. 3-8-0. Fairly well preserved. The MS. was collated at Śāntiniketan.

Of the more than a hundred star-passages found in B_5 in the Rājadharma, only two seem to be not current beyond the Bengali version: viz., 138* shared by $B_{0.4}$ and

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266* shared by $B_{0-2.4}$. Quite a number of stars found in B_5 are either common to the N Recension as a whole with occasional addition of a MS. or two from S (e. g., 4*, 10*, 20*, 23*, 24*, 37*, 45*, 80*, 146*, 160*, 204*, 237*, 249*, 257*, 296*, 297* and 300*) — ignoring a few cases from them where $\acute{S}_1$ or the primary $\acute{S}$ K is missing or non-sharing — or common to the entire N S Recensions except at times the primary $\acute{S}$ K or the M or both (e. g., 33*, 39*, 42*, 43*, 56*, 70*, 73*, 76*, 79*, 97*, 117*, 118*, 121*, 147*, 148*, 206*, 211*, 212*, 214*, 217*, 219*, 221*, 222*, 246*, 250*, 251*, 256*, 258*, 290*, 293* and 294*). The remaining stars are shared by B_5 in a group consisting of $K_{4.5}$ V_1 B_{0-4} Da Dn $D_{2.3.5.6.8}$, the instances being 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. The departures from the group are: plus K_1 in 270*; plus K_2 in 66*; minus K_4 in 152*, 262*, 265*, 295*; minus B_1 in 287*; plus D_1 in 40*, 52*; and minus D_8 in 101*, 102*, 116*. So also, plus K_1 minus K_4 in 271*; minus $K_{4.5}$ in 136* (B_2 missing); minus K_4 B_1 in 263*; minus K_4 plus D_1 in 49*; minus K_4 D_8 in 100*, 112*–115*, 213*; minus K_5 plus D_1 in 51*; minus Da plus D_1 in 132* and plus D_4 minus D_8 in 107*. Likewise, plus $K_{2.8}$ minus D_8 in 133*; plus K_2 minus K_5 D_8 in 89*; plus K_2 D_1 minus D_8 in 71*, 93*; plus K_2 D_7 M_2 in 65*; plus K_3 D_1 minus B_1 in 25*; minus $K_{4.5}$ B_2 in 156*; minus K_5 D_8 plus D_7 in 104*; and plus D_1 minus Da D_8 in 130*. Furthermore, plus K_1 minus K_4 B_1 D_8 in 183*; plus $K_{2.3}$ D_4 minus V_1 in 7*; plus K_2 D_1 minus B_1 D_8 in 72*; minus K_4 D_8 plus $D_{1.4}$ in 105*, 106*, 108*; and minus $B_{1.3}$ Da D_8 in 186*. Still more divergent from the group are 8*, 75*, 78* and 119*.

In the Āpaddharma, 403* is shared by B_5 along with $B_{0.3}$ only. The majority of the stars are shared by the group consisting of $K_{3.5}$ V_1 B_{0-4} Da $Dn_{1.n_3}$ $D_{2.3.5.8}$, the instances being 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401*. The following slight variations from the group occur: minus K_3 in 348*–350*, 358*, 363*, 373* and 435*; plus K_4 in 357*; plus D_4 in 364*, 365*, 366*, 380*; minus D_5 in 374*. Likewise, minus K_3 plus K_4 in 370*; minus K_3 Da_2 in 439*, 440*; minus K_3 Dn_1 in 422*; minus K_3 Dn_3 in 372*; minus K_3 plus D_1 in 312*; minus K_3 plus D_4 in 386*, 388*, 396*; plus K_4 D_4 in 397* and plus D_4 minus D_8 in 368*. So also, minus K_3 plus K_4 D_8 in 385*, 413*, 414*; minus K_3 B_1 D_5 in 310* and minus Dn_3 D_8 plus D_4 in 381*. Furthermore, plus K_4 D_4 minus K_3 D_5 in 383*; minus K_3 $B_{3.4}$ D_5 in 311* and minus K_3 $B_{3.4}$ D_5 plus D_4 in 402*; minus K_5 Dn_3 $D_{3.8}$ in 317*; and finally, minus $K_{3.5}$ Dn_3 $D_{2.3.8}$ in 420*. Stars shared by N and S Recensions minus the primary $\acute{S}$ K are exemplified in 318*, 382*, 395*, 409*, 411* and 423*; by N minus D_7 in 377* and by N S minus M in 429*.

While B_5 presents no solitary omission in the Rājadharma, its omissions are mostly common to a very limited group of MSS., namely, B_0 (12. 96. 8^{bc}, and 110. 16^{bc} [both hapl.]); K_1 G_2 (84. 40 [hapl.]); B_0 G_4 (70. 11^{bc}); Da_1 D_8 (39. 40^{d}–41^{e} [hapl.]); $B_{0.1}$ $D_{4.6}$ (29. 28^{e}–29^{d} [hapl.]) and V_1 B_{0-4} Da (69. 32^{cd}). There are two omissions common to the middle group (101. 33^{ab} and 126. 45^{ab}), while a third (74. 10^{ab} [hapl.]) is shared

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by V_1 B_{0-4} Da $D_{2.3.6}$ $M_{1.3.4}$, besides an omission of two lines (7–8) in 79* shared by V_1 $B_{0.1.3.4}$ Da $D_{2.3.5-7}$ T_2. — The Āpaddharma has three solitary non-haplographical omissions (12. 136. 205^{ab} ; 155. 12^{ab} and 160. 36^{ab}) and three more, limited to parts of the B version (12. 135. 11^{ab} [hapl.]; 140. 7^{a} ; and 136. 112–114 [with V_1 and Da as additional sharers]); while 148. 24^{ef} [hapl.] is shared by Dn_3 alone and 157. 2^{cd} by B_{0-4} Da D_5 M.

There are seven cases of transposition in the Rājadharma in B_5, four of which are common to the middle group : namely, 12. 47. 20 and 21, and 39 and 40 ; 81. 28^{ab} and 28^{cd}, and 111. 6 and 7 . Of the remaining three : 12. 29. 39^{abcd} and 39^{ef} is found in N S except K $B_{1.2.4}$ Da D_4 G ; while 68. 15 and 16 is found in Ś$_1$ V_1 $B_{1.3}$ Dn $D_{2.3.5-7}$ T M ; and 111. 6 and 7 in $K_{4.5}$ V_1 $B_{0.2-4}$ Da Dn_2 $D_{2.3.5.6.8}$. — In the Āpaddharma there is found in B_5 only one case of transposition, 12. 157. 3^{ab} and 3^{cd}, not found in ŚK Dn and several D MSS.

Except the colophon at the end of 12. 39. 37 which is found in all MSS. except D_8, the three remaining cases of additional colophons found in the Rājadharma — viz., after 12. 117. 21 ; 125. 19 and 126. 26 — are shared by B_5 with the NS Recensions as a whole, excepting the primary ŚK version.

In the Āpaddharma B_5 offers three cases of addl. colophons, the first (following 12. 151. 18) being peculiar to the N, while the second (following 142. 20) being present in NS (except the primary ŚK version) and the majority of the G version ; while the third (following 150. 18) is found in N and T_2 G_1 M.

B_6

Śāntiniketan, Viśvabhāratī Library No. 7. Written on palm-leaves in Bengali characters. Size 30½″ × 2″, with 3 to 5 lines to a page, and 105 letters per line. The concluding part of the MS. is smaller in width and written in a different hand. B_6 contains only the Mokṣadharma sub-section. Dated Śaka 1631 (cir. A. D. 1709), the date being written on a piece of paper pasted on the upper wooden board. The MS. is badly damaged and has several lacunas.

B_6 contains only the third or the Mokṣadharma sub-section, of the Śāntiparvan, and, like other MSS. of this version that do not possess the first two sub-sections, it exhibits, particularly in the matter of extra or star passages, certain features that are peculiar also to other MSS. of this category, viz., $B_{7.8.9}$. B_6 gives one solitary star-passage, 859*, while two more star-passages, 680* (shared with K_6 B_{7-9} $Da_{3.a4}$) and 858* (shared with B_7), are practically limited to the B version. Star-passages shared by B_6 with the S Recension in all its versions are generally found absent in the primary

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ŚK group, as for example, 469*, 477*, 502*, 532*, 545*, 555*, 569*, 610* (last one lacking the entire K), 627*, 659*, 667*, 672*, 673*, 687*, 714*, 724* (lacking $M_{1.5.6}$), 734*, 803*, 859* and 889* (the last lacking practically the entire ŚKD versions). Per contra, star-passages found in the primary ŚK group are either not shared by the entire S Recension (e. g., 490*, 559*, 653* (with M_5), 756*, 882* and 901* (the last three with $Ś_1$ missing); or, as an alternative, are shared by T G, but not by M (e. g., 524*, 556*, 636* (with M_7), 788*, 798*, 840*, 860*, 861*, 892* and 902* [$Ś_1$ missing in the last five]). The remaining star-passages are shared by the following group of MSS.: K_6 V_1 $B_{0.7-9}$ $Da_{3.}$ a_4 $Dn_{1.}$ n_4 D_5 $D_{2.3.5.8}$, the instances being 649*, 651*, 786*, 805*, 810*, 813*, 836*, 848*, 851*, 866* (V_1 missing in the last seven), 887*, 891*, 904* and 905*. Solitary departures from the group are: plus K_4 in 634*, 814* (V_1 missing); plus K_7 (D_2 om.) in 787*; minus Bo in 809* (V_1 missing); minus D_5 in 743*, 754*, 815*, 838* (V_1 missing in the last two); plus D_6 in 654*, 675*; plus D_7 in 685*, 747*, 750*, 753*, 769*, 795*, 833* (last two with V_1 missing); and plus D_9 in 650*. Two departures: plus K_4 minus D_2, in 520*; plus K_7 D_6 in 511A*; minus V_1 D_5 in 771*; minus V_1 plus D_6 in 503*; minus V_1 plus D_7 in 691*, 755* and 790*; minus D_5 plus D_6 in 496*, 499*, 735*; plus $D_{6.7}$ in 500*, 540*, 626*, 631*, 690*, 695*, 701*, 706*; besides 689* where we meet minus D_5 plus M_7. There are just four cases of three departures from the group: plus K_4 $D_{6.7}$ in 491*, minus V_1 D_8 plus D_6 in 465*, minus K_6 plus $D_{6.7}$ in 694*, and plus $D_{6.7}$ minus D_8 in 715*. Of more than three departures there are several cases like 488*, 509*, 531*, 716*, 720* and 736*, the details of which are not of much consequence, except in the case of 804* where, besides three departures from the group, the passage is evidenced in $M_{1.5-7}$.

Turning to omissions in B_6, there are five cases of solitary omissions, all by haplography: viz., 12. 206. $10^{e'}$, 208. 12^{ab}, 212. 47^b, 238. 9^b, and 292. 46^{cd} — besides one case of non-haplographical omission, 308. 149^{ab}. As adhy. 12. 169 is repeated in the B version along with K_6 V_1 $Da_{3.}$ a_4 Ds_2 $D_{8.5.7}$ G_2 $M_{1.5.7}$, the common omissions in that adhyāya, viz., st. 9^{cd}, $11^{e'}$, and $12^{e'}$, need not be regarded as particularly significant, being all of them non-haplographical. In the common haplographical omission of 194. $10^{e'}$, the relation of the B group is likewise in evidence with $M_{1.5-7}$; and in 251. 3^{cd}, with G_2. The participants in the following omissions, adhy. 240. $10^{e'}$, 254. 12^{ab} and 280. 20^a–21^b, belong to the same group with which B_6 shares its star-passages as well as transpositions. The two or three remaining cases of omission, shared as they are by a few sporadic MSS. (viz., 268. 7^{cd} [hapl.] with $K_{2.4}$ $B_{0.9}$; 290. 36^d with K_6 Da_4; and 306. 68^{cd} [hapl.] with $B_{7.9}$ $Da_{3.}$ a_4 G_3) may be passed over as of no particular significance.

More than half the transpositions in B_6, it shares with the usual group, with a sporadic departure or two: namely, 12. 169. 12^{ab} and 12^{cd}, 13 and 14^{abcd}, 220. 100^{cd} and $100^{e'}$, and 322. 3^{ab} and 3^{cd}. The remaining cases, viz., 242. 14^b and 14^d, 309. 62^c and

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62^{f} and 326. 28^{cd} and 29^{ab}, are practically limited to a small section of the B group, the last being shared by Da_3 alone.

It is curious to note that as many as seven additional colophons are given by B_6 alone : viz., after 12. 271. 58, 273. 9, 274. 17, 289. 9, 306. 55, and 313. 19, besides the one given after 750*; while four are shared with B_8 alone : after 278. 20, 290. 51, 294. 26 (marg.) and 327. 79; yet another, placed after 185. 6, with $B_{7.8}$ $Da_{3.a4}$; and one more (viz., after 289. 41) shared with K_4 alone. Two of the colophons are shared with the majority of the sharing group : viz., after 171. 61 and 293. 11. The sharers of the colophon placed after 315. 46 are the MSS. of the primary Ś K group, namely, $K_{1.2.4.6}$ V_1 $B_{0.7-9}$ $Da_{3.a4}$ and $Ś_1$ $K_{1,2.7}$—the remaining case being the colophon placed after 326. 101 and shared with K_7 B_8 $D_{4.8}$.

Of the 19 Appendix passages (App. I. no. 14–32) given at the end of the Mokṣadharma, B_6 gives only two, namely, No. 28 which is found in the entire N Recension, and No. 32 which is found in the N Recension and the T G versions.

B_7

Dacca, University Library, No. 503. Written on old palm leaves in Bengali charcaters. Size $28'' \times 2\frac{1}{4}''$, with 3 to 5 lines to a page. Total number of folios 292. The name of the scribe is given as Shivaprasad Sharma. The MS. was found in Bogra town and is damaged in several places. It is dated Śaka 1659 (cir. A. D. 1737). It contains the Mokṣadharma alone and was collated at Śāntiniketan.

B_7 contains only one solitary star-passage in the Mokṣadharma, 780*, and gives besides the following six stars limited to the B group, namely, 613* (with $Da_{3.a4}$), 652* (with B_8), 680* (with K_6 $B_{6.8.9}$ $Da_{3.a4}$), 858* (with B_6) and 916* (with $B_{8.9}$ $Da_{3.a4}$ $D_{5.7}$). Stars shared by B_7 with the S Recension in all its versions are found absent in the Ś and the primary K group, as for example, 464*, 469*, 477*, 502*, 532*, 555*, 569*, 610* (the entire K om.) 627*, 659*, 667*, 672* (absent in $Ś_1$ K_1 alone)† 673*, 687*, 714*, 724*, 734*, 803* and 859*; while, per contra, stars present in the N Recension including the primary Ś K group are either not given by the S Recension, as for example, 455*, 490*, 559*, 653* (with M_5 as additional sharer), 756*, 882*, 901* (last three with $Ś_1$ missing); or, given by N S without the M version, viz., 524*, 556*, 788*, 798*, 840*, 860*, 861*, 892* and 902* (last five with $Ś_1$ missing). Quite a large number of the star-passages are, however, shared by B_7 with the group of MSS. consisting of K_6 V_1 $B_{0.6.8.9}$ $Da_{3.a4}$ $Dn_{1.n4}$ Ds $D_{2.8.5.8}$, the instances being 649*, 786*, 809*, 810*, 813*, 836*, 848*, 851*, 866* (V_1 missing in last 7),

† Quoted, however, in Śaṁkara's Vedāntasūtrabhāṣya I. iii. 30.

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State Museum Library Lucknow

887*, 891*, 904* and 905*. Single departures from the group are exemplified in 684* and 814* (both, plus K_4), 846* (minus B_6; V_1 missing), 743*, 754*, 815* and 838* (all, minus D_5, V_1 missing in last two), 654* and 675* (both, plus D_6), 685*, 747*, 750*, 753*, 769*, 795* and 833* (all, plus D_7), 650* (plus D_9), and 775* (plus G_2). Two departures, namely, plus K_4 minus D_2, are exemplified in 520*; plus K_7 minus D_2, in 787*; minus V_1 D_5, in 771*; plus K_7 D_6, in 511A*; minus V_1 plus D_6, in 503*; minus V_1 plus D_7, in 691*, 755* and 790*; minus D_5 plus D_6, in 496*, 499* and 735*; plus $D_{6.7}$, in 500*, 540*, 626*, 631*, 690*, 695*, 701* and 706*. Three departures, namely, plus K_4 $D_{6.7}$, are exemplified in 491*; minus K_6 plus $D_{6.7}$ in 694*; and plus $D_{6.7}$ minus D_3 in 715*. The details of further departures from the group — as exemplified in 475*, 488*, 494*, 509*, 511*, 531*, 693*, 716*, 717*, 720*, 736*, 772* and 804* — are not likely to shed much light on the relation of B_7 with other MSS.

Turning to omissions, B_7 presents 9 cases of solitary omissions, only four of which are due to haplography. These are: 12. 168. 20^{ab}, 197 from प्रसूतैः (in 9^a) up to मनः (in 10^a), 205. 27^{ab}, 261. 56^{bc} (hapl.), 292. 28^{ab} (hapl.), 309. 42^d–45^a (hapl.), 318. 44^{cd} (hapl.), 336. 29^d–34^b, and 336. 35^c. Omissions shared by B_7 with one or more of the B group MSS. are the following five: 12. 293. 34^{cd} (hapl.; with Da_4), 187. 60^{ab} (with B_9 Ds_1), 350. 4^{ab} (with $B_{8.9}$ $Da_{3.}$ a_4), 306. 68^{cd} (hapl.; with $B_{6.9}$ $Da_{3.}$ a_4 G_3), and 169. 9^{cd} (with $B_{0.6.8.9}$ Ds_1 D_8), — to which we might add 194. 10^{ef} (hapl.; shared with $B_{6.9}$ $M_{1.5-7}$), and 261. 56^{ef} (with D_2). Of the remaining cases, one (280. 20^a–21^b) is a purely N recension omission by hapl., while the other two, 169. 11^{ef} and 12^{ef}, are both shared by K_6 V_1 $B_{0.6.8.9}$ $Da_{3.}$ a_4 Ds_2 $D_{3.5.7}$ G_2 $M_{1.5.7}$, i. e., by the majority of the NS Recensions minus T and the primary ŚK groups.

Of the transpositions in B_7, five are common to the B_7 group with sporadic additions and omissions: namely, 12. 169. 11^{cd} and 11^{ef}, 12^{ab} and 12^{cd}, 13 and 14^{abcd}; 220. 100^{cd} and 100^{ef}; and 322. 3^{ab} and 3^{cd}. Two cases of transposition — 242. 14^b and 14^d, and 309. 62^c and 62^d — are mainly restricted to the B group with the addition of K_6 V_1 in the first, and K_6 alone in the second case. The last case, 254. 12^{ab} and 12^{cd}, is shared with the S and the primary ŚK group ($Ś_1$ missing), but without the major part of the middle group.

Of the five additional colophons presented by B_7, two belong mainly to the B group, viz., the colophons found after 12. 185. 6 and 337. 57, while the one placed after 293. 11 belongs to the normal B_7 sharing group, to which also can be assigned the extra colophon coming after 171. 61. The second colophon at the end of adhy. 171, coming after the extra passage 475*, is the legitimate colophon of the adhy. found in both the Recensions.

The two Appendix passages (No. 28 and 32) given by B_7 belong respectively to the N Recension ($Ś_1$ missing), and to the N Recension plus T G. B_7 presents no other Appendix passage in the Mokṣadharma.

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B_8

Dacca University Library, No. 587. Written on country-made paper. Size $23\frac{1}{4}'' \times 3\frac{1}{2}''$, with 6 lines to a page. Total number of folios 284. Written in Bengali characters by a scribe named Ramānātha Sharma. The MS. contains only the Mokṣa-dharma and bears the date (शकाब्दाः १६६६ सौरवैशाखस्य ऊनत्रिंशतिदिवसे श्रीरमानाथशर्मणा ग्रन्थोऽयमलेखि) Śaka 1666 (cir. A. D. 1747). The MS. is in good condition and was fouud in Rangapur Town. It was collated at Śāntiniketan.

B_8 gives only one solitary star-passage, 718*, and contains others which are restricted to a narrow section of the B group, viz., 652* (shared with B_7), 774* (with B_9), 916* (with $B_{7.9}$ $Da_{3.a4}$ $D_{5.7}$), 680* (with K_6 $B_{6.7.9}$ $Da_{3.a4}$), 713* (with B_0 Da_3 $Dn_{1.n4}$ Ds $D_{2.3.6}$), and 808* (with B_0 $Dn_{1.n4}$ Ds $D_{2.3.8}$). As in other MSS. of the group, stars shared by B_8 with both the NS Recensions lack the primary ŚK group, as in 464*, 469*, 477*, 502*, 532*, 555*, 569*, 610* (entire ŚK absent), 627*, 659*, 667*, 672*, 673*, 687*, 734*, 803* and 859*; while those shared by the N Recension including the primary ŚK group are present in TG, but not in M. The examples are : 524*, 556*, 559*, 788*, 798*, 840*, 860*, 861*, 892* and 902* (last five with $Ś_1$ missing). Stars 490*, 559*, 653* (with M_5), 756*, 882*, and 901*, shared by B_8, are entirely N Recension stars, $Ś_1$ missing in the case of the last three. B_8 shares — like B_7 — a large majority of the remaining stars with a group consisting of K_6 V_1 $B_{0.6.7.9}$ $Da_{3.a4}$ $Dn_{1.n4}$ Ds $D_{2.3.5.8}$; the instances being : 649*, 786*, 805*, 810*, 813*, 836*, 848*, 851*, 866*, 887*, 891*, 904* and 905*. Single departures from the group are exemplified in 684* and 814* (both, plus K_4); 651* (minus V_1); 809* (minus B_0); 846* (minus B_6); 743*, 754*, 815* and 838* (all, minus D_5); 654* and 675* (both, plus D_6); 685*, 747*, 750*, 753*, 769*, 795* and 833* (all, plus D_7); 650* (plus D_9); and 775* (plus G_2). Two departures from the group are illustrated in 520* (plus K_4 minus D_2); 787* (plus K_7 minus D_2); 511A* (plus K_7 D_6); 771* (minus V_1 D_5), 503* (minus V_1 plus D_6); 691*, 755*, 790* (all, minus V_1 plus D_7); 496*, 499* and 735* (all, minus D_5 plus D_6); 689* (minus D_5 plus M_7); and 500*, 540*, 626*, 631*, 690*, 695*, 701* and 706* (all, plus $D_{6.7}$). Three departures from the group are illustrated in 491* (plus K_4 $D_{6.7}$); 694* (minus K_6 plus $D_{6.7}$); 465* (minus V_1 D_8 plus D_6); 458* (minus $B_{6.7}$ plus D_6); and 715* (plus $D_{6.7}$ minus D_8). More than three departures are illustrated in 475*, 488*, 509*, 511*, 531*, 693*, 716*, 717*, 736* and 772*, the details of which are not worth specifying.

Turning to omissions in B_8, the MS. offers no less than eight solitary non-haplographical omissions (viz., 12. 169. 28^{cd}, 303. 17, 322. 12^{e}, 324. 23^{cd} and 29^{cd}, 330. 53^{ab}, 335. 7^{cd} and 88^{cd}); while solitary haplographical omissions are four (viz., 12. 217. 43^{bc}, 254. 25, 327. 62^{cd} and 71^{cd}). The omissions of 243. 9^{e} (shared with V_1) and 306. 99^{ef} (shared with D_3 G_2) are sporadic in nature, while the following three omissions

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are practically limited to the B version, viz., 169. 9^{cd} (with $B_{0.6.7.9}$ Ds_1 D_6), 171. 47^{ab} (with B_9) and 350. 4^{ab} (with $B_{7.9}$ $Da_{3.4}$). The two omissions in adhy. 169 (11^{ef} and 12^{ef}) are characteristic of the NS minus primary ŚK group, while 246. 13^{cd} and 280. 20^{a}--21^{b} (both hapl.) belong to the major part of the N Recension, $Ś_1$ missing in the latter case. The omission of 316. 31^{bc} (hapl.), B_8 shares with $Ś_1$ $K_{2.4}$ only; while 297. 9^{cd} is a characteristic of the middle group plus TG.

Of transpositions, while that of 12. 290. 7^{cd} and 8^{ab} is peculiar to B_8, it shares the following five (viz., 169. 11^{cd} and 11^{ef} as well as 12^{ab} and 12^{cd}, 169. 13 and 14^{abcd}, 220. 100^{cd} and 100^{ef}, and 322. 3^{ab} and 3^{cd}) with the same group of MSS. which was in evidence in the case of the star-passages, while that of 242. 14^{b} and 14^{d} as also of 254. 12^{ab} and 12^{cd} is common to S and the primary ŚK, with several lapses from the middle group.

Two addl. colophons inserted by B_8 are peculiar to it, viz. those after 12. 329. 47 and 330. 49; while five of them (viz., after 278. 20, 290. 51, 294. 26, 327. 79 and 329. 41) it shares with B_6, besides that after 185. 6, peculiar to $B_{6.7}$ $Da_{3.4}$, and the one after 326. 101, peculiar to K_7 B_6 $D_{4.9}$. The addl. colophons after 293. 11 and 337. 57 are characteristic of the sharing group (with stray exceptions), while those after 171. 61 and 315. 46 are respectively peculiar to N Recension and to N Recension minus D.

B_8 gives App. I, No. 28, which belongs to the N Recension ($Ś_1$ missing), and App. I, No. 32, which is given by N plus TG ($Ś_1$ missing).

B_9

Calcutta, University Library, No. 1386. Written in Bengali characters on yellow country-made paper, $19'' \times 4\frac{1}{2}''$ in size. Total number of folios 308. Contains the Mokṣadharma sub-section only. Dated Śaka 1702 (cir. A. D. **1780**). Written by one Ramākānta for some local king. The MS. was obtained from Puṭiyā, District Rajshahi. The MS. was collated at Śāntiniketan.

B_9 offers two cases of solitary star-passages, 666* and 826*, and has besides the following stars, shared — except in the last three instances — with a few MSS. of the B version : viz., 774* (with B_8), 916* (with $B_{7.8}$ $Da_{3.4}$ $D_{5.7}$), 680* (with K_6 B_{6-8} $Da_{3.4}$) and 827* (with K_6 $Da_{3.4}$ Dn_4). As usual, there are cases of star-passages common to the S Recension and the N Recension except the primary ŚK group, namely, 464*, 469*, 477*, 502*, 532*, 555*, 569*, 610* (lacking the entire K), 627*, 659*, 667* (lacking $M_{1.6.7}$), 672*, 673*, 687*, 714*, 717* (lacking TG), 724* (lacking $M_{1.5.6}$), 734*, 803*, 804* (lacking TG) and 859*. So also, there are cases of passages shared by the entire N Recension plus TG : namely, 524*, 556*, 636* (also with M_7), 788*,

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798*, 840*, 860*, 861*, 892*, 902* (Ś$_1$ missing in the last 6 cases). There are also stars common to the N Recension as a whole (barring a few sporadic exceptions) which B$_9$ shares: namely, 490*, 559*, 653* (plus M$_5$), 756*, 882* and 901* (Ś$_1$ missing in the last three cases). Out of the remaining cases of star-passages shared by B$_9$, a large number is shared by a group of MSS. consisting of K$_6$ V$_1$ B$_{0.\,6-8}$ Da$_{3.\,a4}$ Dn$_{1.\,n4}$ Ds D$_{2.\,3.\,5.\,8}$, exemplified in 649*, 786*, 805*, 810*, 813*, 836*, 848*, 851*, 866* (with V$_1$ missing in the last seven) 887*, 891*, 904* and 905*. Single departures from the group are exemplified in 684* and 814* (both, plus K$_4$); 651* (minus V$_1$); 809* (minus B$_0$); 846* (minus B$_6$); 743*, 754*, 815*, 838* (all, minus D$_5$); 654*, 675*, 685* (all, plus D$_6$); 747*, 750*, 753*, 769*, 795* and 833* (all, plus D$_7$); 650* (plus D$_9$); and 775* (plus G$_2$). Two departures are the following: 520* (plus K$_4$ minus D$_2$); 503* (minus V$_1$ plus D$_6$); 787* (plus K$_7$ minus D$_2$); 511A* (plus K$_7$ D$_6$); 771* (minus V$_1$ D$_5$); 691*, 755*, 790* (all, minus V$_1$ plus D$_7$); 496*, 499*, 735* (all, minus D$_5$ plus D$_6$); 689* (minus D$_5$ plus M$_7$); 500*, 540*, 626*, 631*, 690*, 695*, 701* and 706* (all, plus D$_{6.\,7}$). Three-departure are: 458* (minus B$_{6.\,7}$ plus D$_8$); 465* (minus V$_1$ D$_3$ plus D$_6$); 491* (plus K$_4$ D$_{6.\,7}$); 715* (plus D$_{6.\,7}$ minus D$_8$); 694* (minus K$_6$ plus D$_{6.\,7}$); while more than three: 475*, 488*, 509*, 511*, 531*, 693*, 716*, 736* and 772*—the details of which need not be specified, except in the last case which has K$_4$ V$_1$ B$_{0.\,7.\,8}$ D$_{5.\,7}$ T G$_{1.\,3.\,6}$ as the co-sharers.

No less than twenty-four cases of omission in B$_9$ are solitary and non-haplographical, and another sixteen, solitary and haplographical. The instances of the former are: 12. 168. 49^{e}–52^{d}, 171. 47^{ab}, 187. 47^{ab}, 194. 11^{cd}, 197. 19^{cd}, 212. 34^{cd}, 221 from विषण्णं (in 40^{a}) up to हृतस्वं (in 40^{c}) and from नेकै (in 43^{a}) up to नैवाका (in 44^{a}), 223. 17^{ab}, 233. 3–5, 254. 1–3 and 30^{ab}, 255. 40^{ab}, 256. 19^{abcd}, 261. 47^{a}–50^{b}, 283. 2^{ef}, 293. 24^{cd}, 296 from मस्तु (in 37^{a}) up to तेजसं (in 39^{e}), 303. 5^{ab}, 308. 76^{d}–77^{a}, 321. 32^{cd}, 322. 50^{ed}, 327. 7^{cd} and 21^{ab}. The instances of the latter are: 12. 199. 4^{cd}, 207. 18^{cd}, 214. 5^{cd}, 221. 1^{e}–2^{d}, 227. 26^{e}–30^{b}, 233. 20^{bc}, 247. 10^{a}–11^{b}, 254. 10, 273 from पितामहः (in 26^{b}) up to व्यपोहत (in 26^{d}), 265. 20^{bc}, 284. 39^{cd}, 286. 20^{ef}, 290. 40^{ab}, 308. 45–50 and 105^{b}–106^{a}, and 326. 108^{cdef}. So many cases of solitary omissions should argue carelessness on the part of the scribe, or a very defective original. Out of eighteen shared omissions, four are limited to the B group (12. 276. 58^{ab} with Da$_4$, 289. 7^{cd} with Da$_{3.\,a4}$ D$_8$, 306. 68^{cd} with B$_{6.\,7}$ Da$_{3.\,a4}$ G$_3$, and 350. 4^{ab} with B$_{7.\,8}$ Da$_{3.\,a4}$—the last alone being non-haplographical). The others are haplographical (all except one), out of which the following are of some significance: 246. 13^{cd} (with Ś$_1$ K$_{1.\,2.\,4.\,7}$ B$_8$ Da$_{3.\,a4}$ D$_{4.\,7.\,9}$); 298. 24 (with K$_{1.\,2.\,4}$ T$_2$ G$_1$); 262. 42^{ab} (with K$_4$ D$_{5.\,7}$ T G$_{1-3}$ M$_{5.\,7}$); and 265. 5^{cd} (with K$_7$ Da$_{3.\,a4}$ D$_{7.\,9}$ T$_1$ G$_2$).

Of the eight shared transpositions, five belong to the usual sharing group (with slight variations), viz. 12. 169. 11^{cd} and 11^{ef}, 12^{ab} and 12^{cd}, as also 13 and 14^{abcd}; 200. 100^{cd} and 100^{ef} and 322. 3^{ab} and 3^{cd}. Noteworthy is 254. 12^{ab} and 12^{cd} shared with

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$K_{1.\,2.\,6.\,7}$ $B_{7.\,8}$ Da_4 $D_{4-7.\,9}$ T $G_{1-3.\,6}$ $M_{1.\,5-7}$. The same is also the case with the six additional colophons, four of which : namely, the colophons placed after 12. 171. 61, 293. 11, 315. 46 and 337. 57, are mainly shared with the usual sharing group.

App. I. No. 28 and No. 32 are the only extra passages given by B_9, the first being shared with the N Recension and the second with NTG.

Da_1

Poona, Bombay Government Collection of MSS. (deposited at the Bhandarkar Oriental Research Institute, being part of the old Vishram Bag Collection, I. 499). Written on country paper in clear and legible hand. Margins ruled in triple red lines and the colophons and उवाच references marked off by double daṇḍas on either side. Stanza and adhyāya numbers supplied. Size 15·4″ × 6·4″, with 10 or 11 lines to a page and about 48 letters to a line. The text is written in the centre and the commentary of Arjunamiśra written above and below the text. Total number of folios 179. The MS. gives the Rājadharma and the Āpaddharma sub-sections only, and is undated. MS. Da_2, giving the Āpaddharma and numbered Vishram Bag I. 500, seems to be a continuation of the present MS.

Da_1 has, in the Rājadharma, only one star peculiar to it, 161*, while it shares 12* with Da_2 alone. Stars shared by Da_1 with MSS. more or less limited to the B group (or, besides, to a small sporadic group) are : 34* (with B_2 Da_2), 266* (with $B_{0-2.\,4.\,5}$ Da_2), 284* (with $B_{2.\,3}$ Da_2 T_2 G_2 M_2) and 285* (with $B_{2.\,3}$ Da_2 D_3). The following stars Da_1 shares with the N Recension : 4*, 7*, 8* and 10* (all with $Ś_1$ K_1 D_1 missing ; 7* and 10*, except D_7) ; 20*, 23* and 24* (all, except D_7 ; $Ś_1$ missing) ; 37*, 45* (except K_3 $D_{4.\,7}$; B_1 om.) ; 204* (except $Ś_1$ $K_{1.\,2}$; B_1 D_1 missing) ; 237* (D_1 missing) ; 249*, 257* (both, except D_7) ; 296* and 297*. The following, with N minus ŚK (with a few sporadic exceptions) : 65* (with M_2), 119*, 136*, 156* ; the following, with NS minus primary ŚK : 33*, 39*, 42*, 43*, 56*, 70*, 76*, 97*, 104*, 117*, 118*, 147*– 149*, 206*, 211*, 212*, 214*, 217*, 219*–221*, 250*, 251*, 256*, 258*, 290*, 293* and 294* ; and the following, with NS minus primary ŚK and M : 121* ; while 73*, 79*, 80* all, with NS minus M, and 222* with NS minus primary ŚK and TG. The remaining stars are shared by Da_1 with the following group of MSS. — $K_{4.\,5}$ V_1 B Da_2 Dn $D_{2.\,3.\,5.\,6.\,8}$, the instances being : 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. Solitary departures from the group are illustrated by : 270* (plus K_1) ; 66* (plus K_2) ; 152*, 262*, 265*, 295* (all, minus K_4) ; 287* (minus B_1) ; 40*, 52* (both, plus D_1) ; and 101*, 102*, 116* (all, minus D_8). Two departures are illustrated in 300* (plus $Ś_1$ minus K_4) ; 271* (plus K_1 minus K_4) ; 263* (minus K_4 B_1) ; 49* (minus K_4 plus D_1) ; 100*, 112*–115* (all, minus K_4 D_8) ; 51* (minus K_5 plus D_1) ; and 107* (plus D_4 minus D_8). Three departures in 133* (plus $K_{4.\,3}$ minus

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D_8); 89* (plus K_2 minus K_5 D_8); 71*, 93* (both, plus K_2 D_1 minus D_8); 25* (plus K_3 D_1 minus B_1); and 213* (minus K_4 B_1 D_8). Four departures in 183* (plus K_1 minus K_4 B_1 D_8); 90* (plus K_2 D_1 minus K_5 D_8); 72* (plus K_2 D_1 minus B_1 D_8); and 105*, 106*, 108* (all, with minus K_4 D_8 plus $D_{1.4}$). More than four departures only in 78*, the details of which need not be specified.

In the Āpaddharma, Da_1 presents no solitary star-passage; but stars 317* (with K_3 V_1 B Da_2 Dn_1 D_5), 394* (with V_1 $B_{1.4}$ Da_2 D_3), 407* (with B_2 Da_2 Dn_1), and 420* (with V_1 B Da_2 Dn_1 D_5) are more or less confined to the B group; while in 391* and 393* (with K_5 Da_2 $Dn_{1.n_3}$ $D_{2-4.8}$ — the latter also with plus M_2), and 410* (with K_5 Da_2 $Dn_{1.n_3}$ $D_{2.3.8}$), the B group is entirely absent. Star-passage 377* is shared with NS minus TG, 412* and 429* with NS minus M (the former with B absent) 409* and 423* with NS minus primary ŚK, and 411* with NS minus ŚK and a few D MSS. The remaining star-passages are shared by Da_1 with a group consisting of $K_{3.5}$ V_1 B Da_2 $Dn_{1.n_3}$ $D_{2.3.5.8}$, as illustrated in 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401*. Solitary departures from the group are illustrated in 348*–350*, 358*, 363*, 373*, and 435*, — all, with minus K_3; 357* (with plus K_4); 364*–366* and 380*, all, with plus D_4; and 374* with minus D_5. Two departures from the group are illustrated in 370* (with minus K_3 plus K_4); 439*, 440* (both, with minus K_3 Da_2); 422* (minus K_3 Dn_1); 372* (minus K_3 Dn_3); 386*, 388*, 396* (all, with minus K_3 plus D_4); 397* (plus K_4 D_4); and 368* (minus D_3 plus D_4). Three departures in 312* (minus K_3 Dn_3 plus D_1), 381* (plus D_4 minus Dn_3 D_8); 385*, 413*, 414* (all, with minus K_3 plus K_4 D_4); 310* (with minus K_3 B_1 D_5); and 352* (with minus K_3 $D_{3.8}$). The rest are: 311*, 382*, 383*, 402* and 448*, which do not call for further specification.

Turning to omissions in Da_1, in the Rājadharma, the solitary haplographical ones are: 12. 36. 5; 47. 70*, lines 4–5; 68. 34; 74. 7^c–8^b and 9^a–10^b; 84. 33^{bc}; 86. 18^{ab}; 87. 11; 103. 35^{cd}; 109 from धर्माणां (in 1^c) up to च (in 2^a); and 112. 35^b–36^a; while the solitary non-haplographical ones are: 12. 1. 25^{ab}; 8 from लं (in 22^a) up to धर्मं (in 23^c); 28. 9^{cd}; 39. 43^{cd}; 70. 5^{ab}; 115. 13^{cd}; 121. 26^{cd} and 124. 38^{cd}. The haplographical omissions shared by Da_1 with Da_2 alone are three only: 15. 5^{bc}, 83 from परि (in 48^d) up to भवता (in 49^a), and 109. 6; while the non-haplographical ones shared with Da_2 alone are no less than 20: viz., 2. 7^{cd}, 9. 26^{ab}, 12. 5^{ab}, 24. 29^{cd}, 29. 106^c–109^d, 39. 28^d–29^a and 35^{cd}, 42. 3^{cd}, 46. 34^d, 56. 32^{ab}, 79. 30^{cd}, 83. 20^{cd}, 99. 29^{cd}, 107. 4^c–7^d, 110. 24^{cd}, 112. 55^{cd}, 114. 14^{ab}, 124. 54^{cd}, 125. 32^{ab} and 126. 48^{ab}. Other limited sharings, mostly haplographical, are: 28. 37^{ab} (with K_2); 39. 40^d–41^c (with B_5 D_8); 68. 19 (with G_2); 69. 32^{cd} (with V_1 B Da_2); 70. 17^{ab} (with Da_2 G_1) and 26^{cd} (with K_3 D_7); 73. 23^{cd} and 95. 1^{cd} (both, with B_1); 84. 34 (with $K_{2.4}$); 88 from संप्रेक्ष्य (in 14^a) up to कर्म च (in 14^c) (with Da_2 D_2); 94. 10^{ab} (with Da_2 D_7); and 128. 35^c–36^b (with $Ś_1$ D_1). The few remaining cases are: 47. 79*, lines 7–8 (with V_1 B_0.

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1. 8–5 Da2 D2. 3. 5–7 T2); 67. 5^{bc} (with K4 Da2 D2. 3. 5 G1); 101. 33^{ab} (with K5 V1 B Da2 Dn D2. 3. 5. 6. 8); and 126. 45^{ab} (with K5 B Da2 Dn D2. 3. 5. 6. 8).

The solitary haplographical omission in Da1, in the Āpaddharma, is 12. 129 from गुः (in 4^a) up to गी (in 5^a); while non-haplographical there are: 136. 186^{cd}; 137. 13^a–14^b; 150. 22^c–23^d, and from विकृतो (in 30^d) up to केवलं (in 32^d); and 163 from दपै (in 8^d) up to वदना (in 9^c). The omissions shared with Da2 alone are: 130. 20^{cd} (hapl.); 138. 59^a–60^b; 157. 8^{cd}; and 159. 42^{cd}. The short-group omissions are: 149. 12^c–13^a and 154. 9^d (both with B1 Da2). The remaining cases of shared omissions are just two, both haplographical; 148. 23^{ef} (with K4 B2 Dn1. n3 D1. 5. 9 T2) and 149. 70^{ab} (with K3. 5 V1 B0–2 Da2 Dn1. n3 D2. 3. 5. 8 G1), the majority of the sharers belonging to the group.

Da1 transposes, in the Rājadharma, passages like 12. 9. 9^{ab} and 9^{cd}; 15. 40 and 41, and 44^{ab} and 44^{cd}; 21. 7^{cd} and 8^{ab}; and 85. 5^{ab} and 5^{cd}, which are limited to the Da proper, with the addition of B2 D4 in the last but one instance, and of B2 alone in the last. The transposition of 47. 39 and 40 is limited to N minus ŚK, while those of 68. 15 and 16, as also of 27 and 28, to NS minus the primary ŚK group. The remaining cases of transposition (namely, 47. 20 and 21; 81. 28^{ab} and 28^{cd}; and 111. 6 and 7) are more or less limited to the star-sharing group mentioned before. — In the Āpaddharma, 157. 3^{ab} and 3^{cd} is the only case of transposition in Da1, shared by V1 B Da2 D5. 7 T G1. 2. 5 M1. 3. 4.

Appendix I, No. 4, is the only appendix passage in the Rājadharma given by Da1 in association with Ś1 K V1 B Da2 Dn D1–6. 8; while there is no appendix passage in the Āpaddharma.

Amongst additional colophons found in Da1, that after 12. 27. 25 in the Rājadharma is shared with V1 alone, while that in 12. 142. 12^{ab} in the Āpaddharma is exclusive to Da1. Of the other additional colophons, the following three in the Rājadharma (after 117. 21; 125. 19 and 126. 26) and one more in the Āpaddharma (after 12. 142. 20) belong to the entire NS Recensions minus the primary ŚK group. In the Āpaddharma, the colophon coming after 150. 18 is absent in the majority of the TG group, while the one after 151. 18 is limited to the N Recension.

Da2

Poona, Bombay Government Collection of MSS. (deposited at the Bhandarkar Oriental Research Institute, being part of the old Vishram Bag Collection, I. 500). Written on country paper in good legible hand with the text in the centre and the commentary of Arjunamiśra above and below the text. Folios 176; size 16″×7″, with 10

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lines to a page and 40-42 letters to a line. References and colophons are marked off by double daṇḍas, but there is no numbering of adhyāyas, although the ślokas are generally numbered. The MS. contains only the Rājadharma and the Āpaddharma sub-sections, the Mokṣadharma sub-section being absent. The MS. is undated.

The detailed description of Da_2 agrees for the most part with that of Da_1. It would therefore be enough if only the specific differences between Da_1 and Da_2 are here mentioned. As regards star-passages : in the Rājadharma, 151* is the solitary addl. passage in Da_2, while 146* is shared by Da_2 with $Ś_1$ K V_1 B Dn $D_{1-6.\,8}$ T_1, and 162* with K_5 V_1 $B_{1.\,2}$ Dn_1 D_6. — In the Āpaddharma, 355* is a solitary star-passage in Da_2, while 371* it shares with K_5 Dn_3 $D_{2.\,3.\,8}$.

As regards omissions, Da_2 has, in the Rājadharma, as many as 18 solitary omissions, the following 4 of them being by haplography : 12. 15. 16^{cd} ; 36. 42^{d}–43^{a} ; 66. 16 ; and 68. 11^{a}–12^{b} ; while the following 14 without haplography : 12. 4 from स (in 13^{a}) up to द्रोणा (in 13^{b}) ; 17. 4^{a}–5^{b} ; 19. 22^{c}–23^{d} ; 27. 1^{b}–2^{d} ; 37. 28^{cd} ; 38 from 30^{a} up to राष्ट्रं पु (in 30^{c}) ; 60. 1 ; 64 from दिकर्ता (in 23^{c}) up to नादि (in 23^{d}) ; 105. 34^{c}–35^{b} ; 109. 13^{a}–14^{c} ; 111. 17^{bc} ; 118. 16 ; 124. 25^{d}–26^{a} and 47^{ab}. Besides the above, Da_2 shares (hapl.) the omission of 26. 23^{c}–24^{d} with D_4 ; of 121. 49^{a}–50^{b} with D_5 ; of 70. 26^{c}–27^{d} with D_8 ; and of 36. 22 with G_2. — In the Āpaddharma, there are ten solitary omissions in Da_2, of which the following four are by haplography : 12. 146. 3^{abc} ; 149 from वचः (in 97^{d}) up to जम्बूक (in 98^{a}) ; 149. 100^{a} ; and 160 from दानवा (in 57^{a}) up to अपरे (in 58^{c}) ; while the following six are without haplography : 12. 133 from नैषादिः (in 3^{c}) up to जातीनां (in 4^{c}) ; 139 from विशेषेण (in 59^{a}) up to वेत् (in 59^{c}) ; 154. 33^{c}–34^{b} ; 161 from शलौ (in 20^{a}) up to मोक्षं (in 43^{d}) ; 165. 1^{a}–24^{b} ; and 166. 14^{d}. Da_2 shares the omission of 158. 2^{a}–3^{b} with K_3 G_2. — The only addl. colophon found in Da_2, in the Āpaddharma, is the one placed after 12. 142. 368*, which it shares with K_5 $Da_{1.\,3}$ $D_{2.\,3.\,8}$. In all other matters Da_2 goes with Da_1.

Da_3

Poona, Bombay Government Collection (deposited at the Bhandarkar Oriental Research Institute, being No. 476 of the old Vishram Bag Collection I). The MS. has 433 folios, size 15·5″ × 6·5″, with 3 to 5 lines to a page and between 40 to 45 letters to a line. The MS. contains only the Mokṣadharma sub-section, the text being written in the centre and the comm. of Arjunamiśra above and below the text. It is written on country paper in a neat, careful and legible hand, with references and colophons marked off by red daṇḍas. There is, however, no numbering of the ślokas or of the adhyāyas. The MS. is undated.

As regards the star-passages, while there are no solitary passages in Da_3, those sporadically shared are : 489* with K_7 $D_{4.\,9}$ $M_{1.\,6}$; 680* with K_6 B_{6-9} Da_4 ; 827*

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with K_6 B_9 Da_4 Dn_4; and 916* with B_{7-9} Da_4 $D_{5.7}$. Passages shared by NS Recensions minus the primary ŚK group, with an occasional exception either way, are : 464*, 469*, 477*, 502*, 532*, 555*, 569*, 627*, 667*, 672*, 673*, 687*, 724*, 734*, 736* and 803*. Those shared by NS minus M are : 524*, 556*, 636*, 788*, 798*, 840*, 892* and 902*. Those shared by NS minus V_1 B and a few D MSS. ($Ś_1$ V_1 missing) are : 828*, 831*, 832* and 914*. Those shared by NS minus primary ŚK and TG are : 717*, 804*; while those shared by N generally are : 490*, 559*, 653* (plus M_5), 716*, 756*, 882*, 901* ($Ś_1$ D_6 missing in the last three cases). Finally, we have stars 694*, 713* and 720*, shared with N minus ŚK (minus ŚK V_1 and a few others in the last two). The large majority of the remaining star-passages in Da_3 are shared by a group consisting of K_6 V_1 $B_{0.6-9}$ Da_4 $Dn_{1.n4}$ Ds $D_{2.3.5.8}$, as exemplified in 649*, 805*, 809*, 810*, 813*, 836*, 848*, 851*, 866* (V_1 missing in the last 9), 887*, 891*, 904* and 905*. Solitary departures from the group are found in 684*, 814* (both, plus K_4); 787* (plus K_7, D_2 om.); 651* (minus V_1); 786* (minus B_0); 846* (minus B_6); 743*, 754*, 815*, 838* (all, minus D_5); 654*, 675* (both, plus D_6); 685*, 747*, 750*, 769*, 795*, 833* (all, plus D_7); 650* (plus D_9); and 775* (plus G_2). Two departures are illustrated in 520* (plus K_4 minus D_2); 511A* (plus K_7 D_6); 771* (minus V_1 D_5); 503* (minus V_1 plus D_6); 691*, 755*, 790* (all, minus V_1 plus D_7); 753* (minus Ds plus D_7); 496*, 499*, 735* (all, minus D_5 plus D_6); 689* (minus D_5 plus M_7); and 500*, 540*, 626*, 631*, 690*, 695*, 701* and 706* (all, plus $D_{6.7}$). Three departures from the group are illustrated in 465* (minus V_1 D_8 plus D_6), 491* (plus K_4 $D_{6.7}$); 458* (minus $B_{6.7}$ plus D_6); and 715* (plus $D_{6.7}$ minus D_8). The rest are : 475*, 484* (without any B group sharer), 488*, 509*, 511*, 531*, 612*, the details of which can be safely ignored.

The solitary omissions in Da_3 are, haplographical : 12. 284 from फलम् (in 21^d) up to तपसा (in 23^a), 326. 28^c–29^d and 341. 5^{bc}. The solitary non-haplographical are : 12. 172 from क्ष्य (in 33^b) up to सुखदु (in 34^b), 192 from दानं (in 61^a) up to तथा (in 61^c), 215. 29^a, 224. 68^d–69^c, 259. 2^{cd}, 290 from गम (in 99^b) up to मन (in 99^d), 292. 28^{cd} and 42^c–48^d, 293 from ऽप्रतिबुद्धत्वात् (in 3^c) up to ह्यबुद्धिमान् (in 3^d), 299. 17, 303. 9^{ab}, 306 from तेऽत्यन्त (in 53^a) up to तस्य (in 54^c), 309. 80^{bc}, 324 from मानना (in 21^a) up to फलितव्यं (in 21^d) and 336. 67^{ab}. Quite a large number of omissions are shared with Da_4 alone, viz., : by haplography — 189. 4^{ab}, 198. 5^{cd}, 222. 13^a–15^d, 258. 36^{cd} and 64^{ab}, 286. 10^{cd}, 290. 13^{cd}, 298. 24^c–25^b, 308. 139^{ab}, 309. 36^{ab}, 314. 36^{cd}, and 332. 17de; while without haplography we have — 168. 17^{ab}, 173. 50^{cd}, 174. 18^d–19^a, 181. 14^{cd}, 187. 56^{cd}, 206. 21^{ab}, 217. 53^{ab}, 218. 13^{ab}, 237. 28^{ab}, 255. 14^{ef}, 261. 27^{cd}, 271. 49^{ab}, 273. 8^c–9^a and 26^{ab}, 289. 16^{ab} and 50^{cd}, 299. 11^{ef}, 300. 12^{cd}, 301. 26^{ab}, 305. 4–5, 306. 105^{ab}, 308. 95^{ab}, 321. 26^{cd}, 322. 9^c–10^b, and 327. 21^{cd}. Solitary or stray additions to Da_4 as sharer are found in 186. 27^{cd} (hapl., with Da_4 Dn_1), 274. 39^{cd} (hapl., with Da_4 D_4), 284. 29^{cd} (hapl., with Da_4 D_7), 289. 7^{cd} (hapl., with B_9 Da_4 D_8), 296. 48^{ab}, 316. 40^{cd} (both, hapl. with Da_4 D_{31}), and 350. 4^{ab} (with B_{7-9} Da_4). — The remaining cases of

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omission are : 12. 169. 11^{ef} and 12^{ef} (both [second time] with K_6 V_1 $B_{0.\,6-9}$ Da_4 Ds_2 $D_{8.\,5.\,7}$ G_2 $M_{1.\,5-7}$); 200. 41^{c}–42^{b} (hapl. with $K_{2.\,4.\,7}$ Da_4 $D_{5.\,9}$); 246. 13^{cd} (hapl. with $Ś_1$ $K_{1.\,2.\,4.\,7}$ $B_{8.\,9}$ Da_4 $D_{4-7.\,9}$); 254. 12^{ab} (with K_4 V_1 $B_{0.\,6}$ $Dn_{1.\,n_4}$ Ds $D_{2.\,3.\,8}$); 265. 5^{cd} (hapl. with K_7 B_9 Da_4 $D_{7.\,9}$ T_1 G_2); 280. 20^{a}–21^{b} (with $K_{1.\,3.\,4}$ V_1 $B_{0.\,6-9}$ Da_4 $D_{2.\,3.\,6.\,8}$); 290. 6^{cd} (hapl. with K_7 B_9 Da_4 $D_{2.\,4.\,9}$); 291. 1^{cd} (hapl. with $K_{1.\,2.\,4}$ Dn_1 Ds_1 D_4 $G_{1.\,2}$ M_6); 306. 68^{cd} (hapl. with $B_{6.\,7.\,9}$ Da_4 G_3); and 308. 154^{cd} (hapl. with $B_{0.\,9}$ Da_4 $Dn_{1.\,n_4}$ $D_{2.\,3.\,8}$).

As to transpositions in Da_3, the following three cases have limited sharers : 261. 56^{cd} and 56^{ef} (with $Dn_{1.\,n_4}$); 309. 62^{c} and 62^{d} (with K_6 $B_{6.\,7.\,9}$ Da_4) and 326. 28^{cd} and 29^{ab} (with B_6). The remaining five cases are the following : 169. 11^{cd} and 11^{ef} ([first time] with K_6 V_1 $B_{0.\,7-9}$ Da_4 $Dn_{1.\,n_4}$ Ds $D_{2.\,3.\,5}$); 169. 12^{ab} and 12^{cd} (with K_6 V_1 $B_{0.\,6-9}$ Da_4 Ds_2 $D_{3.\,5.\,7}$ G_2 $M_{1.\,5-7}$); 169. 13 and 14^{abcd} (with K_6 V_1 $B_{0.\,6-9}$ Da_4 Ds_2 $D_{3.\,5.\,7}$ G_2); 220. 100^{cd} and 100^{ef} (with K_6 V_1 $B_{0.\,6-9}$ Da_4 $Dn_{1.\,n_4}$ Ds $D_{2-6.\,8}$) and 322. 3^{ab} and 3^{cd} (with K_6 $B_{0.\,6-9}$ Da_4 $Dn_{1.\,n_4}$ Ds $D_{2.\,3.\,8}$).

The Appendix passages in Da_3 are two only, No. 28, shared with $K_{1.\,2.\,4.\,6.\,7}$ $B_{0.\,6-9}$ Da_4 $Dn_{1.\,n_4}$ Ds D_{2-9} ; and No. 32 shared with $K_{1.\,2.\,4.\,6}$ V_1 $B_{0.\,6-9}$ Da_4 $Dn_{1.\,n_4}$ Ds $D_{2.\,3.\,5.\,7.\,8}$ T $G_{1-3.\,6}$ — $Ś_1$ missing in both.

Of the additional colophons in Da_3, that placed after 12. 185. 6 is shared with B_{6-8} Da_4 only ; and that after 337. 57, with K_6 B_{7-9} Da_4 D_4. Of the remaining 3 cases the colophon placed after 315. 46 is common to N without any D sharer except Da_4. The two remaining cases (after 171. 61 and 293. 11) belong to the star-sharing group with a few exceptions.

Da_4

Poona, Bombay Government Collection of MSS. (deposited at the Bhandarkar Oriental Research Institute) No. 38 of A 1879–1880. Written on country paper in neat and legible Devanāgarī characters. Size 15·5″ × 6·7″. Total number of folios 433. The MS. contains only the Mokṣadharma sub-section of the Śāntiparvan with the commentary of Arjunamiśra written above and below the text. The MS. bears no date.

After the detailed description of Da_3, it would be sufficient if the individual characteristics of the MS. alone are here briefly noted.

The star-passages peculiar to Da_4 and absent in Da_3 are six in all, of which 841* is shared with Ds D_7 alone of the N Recension and T_1 $G_{3.\,6}$ of the S Recension. Stars 860* and 861* are both shared with $K_{1.\,2.\,4.\,6.\,7}$ $B_{0.\,6-9}$ $Dn_{1.\,n_4}$ Ds $D_{2-5.\,7-9}$ T $G_{1-3.\,6}$. Star 659* is shared by S plus K_7 B_{6-9} $D_{4.\,6.\,7.\,9}$ and 859* by S plus K_6 $B_{0.\,6-9}$ $Dn_{1.\,n_4}$ Ds_2 $D_{2.\,3.\,5.\,7.\,8}$. Star 461* is shared by N minus the primary ŚK, and the B version.

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As regards omissions, Da_4 contains no less than 28 solitary cases, all by haplography : namely — 12. 168. 14^{cd}, 173. 31^{ab}, 185. 26^{b}–27^{a}, 190. 9^{cd}, 201 from सहस्रं (in 11^{c}) up to शत (in 12^{a}), 217. 4^{cd}, 220. 45^{cd} and 57^{d}–58^{a}, 230. 7^{cd}, 233 from न (in 11^{d}) up to गत्वा (in 12^{b}), 250 from मन्तकाले (in 36^{c}) up to प्राणिनां (in 37^{c}), 266. 11^{cd}, 290. 11^{bc} and 96^{cd}, 306 from यच्च (in 99^{d}) up to गृह्णाति (in 99^{f}), 308 from गुणाः (in 111^{a}) up to एते (in 111^{d}), 148, 313. 5^{f}–6^{a} and 11^{cd}, 316. 22^{cd} and 51^{ab}, 317. 6^{ab}, 326. 48^{cd}, 327. 92^{ab}, 328. 50^{cd}, 331. 25^{ab}, 335. 43^{ef} and 345 from न्यायं (in 2^{c}) up to यथा (in 3^{a}). The non-haplographical solitary cases are as many as 30, namely : 176 from कथं (in 5^{a}) up to the ref. in 6, 177. 7^{a}–8^{b}, 185 from युक्तः (in 6^{b}) up to द्वि (in 6^{d}), 199. 19^{ab} and 24^{cd}, 200. 10^{ab} and 24^{cd}, 201. 26^{c}–27^{b}, 208. 10^{ab}, 220. 93^{cd}, 227. 24, 239. 21^{ab}, 250. 2^{cd}, 258 from महर्षि (in 56^{b}) up to ततो (in 57^{c}), 267. 8^{cd}, 274. 18^{d}–19^{c}, 290. 90^{cd}, 296. 36^{c}–37^{b} and 40^{c}, 306. 42–43, 309. 2^{ab}, 315. 38^{cd}, 316. 54^{c}–55^{d}, 326. 32^{c}–33^{b}, 89^{b} and 110^{d}, 330. 47^{ef}, 331. 50^{c}–51^{b}, 332. 8, and 336. 54^{c}–55^{b}. So many omissions of this type argue a carelessness in copying or a defective original. The shared omissions are all due to haplography, the sharing MSS. being $K_{1.2.4}$ (326. 28^{cd} and 342. 12^{c}–13^{b} — the first with G_1 also), K_1 D_8 (291. 19), $K_{2.4}$ (202. 30^{ab}), K_6 B_6 (290. 36^{d}), K_7 (207. 21^{cd}), K_7 B_9 D_7 T_1 $G_{1.6}$ (295. 9^{cd}), K_7 $D_{5.7}$ (219. 9), B_7 (293. 34^{cd}), B_9 (276. 58^{ab}), D_2 (275. 8^{b}–9^{a}), D_7 (305. 14), G_1 (183. 5 [non-hapl.] and 187. 6^{cd}), G_1 $M_{1.7}$ (223. 6), and $M_{1.5-7}$ (306. 4^{cd}).

As regards the other items, it is not necessary to go into further details, as there are not any significant individual peculiarities of the MS. deserving special notice, except that it transposes 242. 14^{b} and 14^{d} with K_6 V_1 B_{6-9}, and 254. 12^{ab} and 12^{cd} with $K_{1.2.6.7}$ B_{7-9} $D_{4-7.9}$ T $G_{1-3.6}$ $M_{1.5-7}$.

Dn_1

Bhor, State Library, Nos. 80, 81 and 82, the three numbers giving respectively the Rājadharma, the Āpaddharma and the Mokṣadharma sub-sections of the Śāntiparvan. Folios, respectively, 186, 60, and 450. Size $16\frac{1}{2}'' \times 6\frac{3}{4}''$. Written on country paper in Devanāgarī characters, with legible and careful hand. There are, on an average, 12 lines to a page with 48 letters to a line. The text is written in the centre and the comm. of Nīlakaṇṭha above and below the text. On fol. 186^{b} of the Rājadharma we read — विरोधिहायने शाके कुनिध्यर्यवनी(१६९१)मिते । पुस्तकं राजधर्माणां बालकृष्णो लिलेख ह । षष्ठे मास्यपरे पक्षे तृतीयायां तिथौ शुभे ॥ This gives the date as Śaka 1691 (cir. A. D. **1769**). There is no similar entry at the end of the Āpaddharma. At the end of the Mokṣadharma, we read : शके १६९१ विरोधिवर्षेऽन्त्ये मासि बहुले पक्षके तिथौ पञ्चम्यां भार्गवे वारे लिखितं पुस्तकं । बालकृष्णेनेति शेषः ।

In the Rājadharma, Dn_1 gives 82* as the only solitary star-passage, while Dn_2 is added as the only sharer in 235*, 269* and 292*, whereas K_4 is added to Dn_2 in 94*, G_1 in 233*, and K_6 V_1 $B_{1.2}$ Da_2 D_6 in 162*. In the following five cases — 9* (with

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K_{2-4} Dn_2 $D_{4.8}$), 54* (with Dn_3 $D_{2.3.6}$ T G), 207* (with Dn_2 $D_{2.3.6.7}$ S), 215* (with K_5 Dn_2 $D_{2.3.5.6.8}$) and 216* (with K_3 Dn_2 D_4) — the B group is absent from the sharers. The following stars are shared with N generally : 4* and 10* (both, with Ś$_1$ K_1 D_1 missing), 20*, 23*, 24* (all three, except D_7, with Ś$_1$ missing), 37*, 45*, 146*, 160*, 237* (D_1 missing), 249*, 257*, 296* and 297*; while the following are shared with N minus ŚK : 119*, 136* and 156*. The following stars are shared with NS minus primary ŚK : 33*, 39*, 42*, 43*, 56*, 70*, 97*, 104*, 117*, 147*, 149*, 206*, 211*, 212*, 214*, 217*, 219*–221*, 250*, 251*, 256*, 258*, 290*, 293* and 294*; whereas, in the following cases, the sharers are N generally, and S minus M group with part of the G group at times absent : 73*, 76*, 79*, 80*, 121* and 248*. In 222* we have as sharers NS minus T_2 G_{2-5}. The remaining stars in Dn_1 are shared by a group consisting of $K_{4.5}$ V_1 B Da Dn_2 $D_{2.3.5.6.8}$, as instanced in 48*, 50*, 57*, 229*, 264*, 286*, 291* and 292*. Solitary departures from the group are illustrated in 270* (plus K_1); 66* (plus K_2); 152*, 262*, 265*, 295* (all, minus K_4); 287* (minus B_1); 40*, 132* (both, plus D_1); and 101*, 102*, 116* (all, minus D_8). Two departures are illustrated in 300* (plus Ś$_1$ minus K_4); 271* (plus K_1 minus K_4); 263* (minus K_4 B_1); 49* (minus K_4 plus D_1); 100*, 112*–115* (all, minus K_4 D_8); 51* (minus K_5 plus D_1); 130* (plus D_1 minus D_8); and 107* (plus D_4 minus D_8). Three departures are illustrated in 25* (plus K_8 D_1 minus B_1), 133* (plus $K_{2.3}$ minus D_8); 89* (plus K_2 minus $K_{4.5}$); 71* and 93* (both, plus K_2 D_1 minus D_8); 204* (plus K_3 $D_{4.7}$, B_1 D_1 missing); 213* (minus K_4 B_1 D_8); and 108* (minus K_4 D_8 plus D_4). The rest are 7*, 8*, 72*, 75*, 78*, 90*, 105*, 106*, 183*, 186*, which do not call for further specification, except 234*, which is shared by Ś$_1$ K_{1-4} B_1 Dn_2 D_4 only.

In the Āpaddharma, amongst the stars prsented by Dn_1, the following are noteworthy for the reasons specified : 306*, 375* (both, with K_5 Dn_3 $D_{2.3.8}$), 323* (with Ś$_1$ K Dn_3 $D_{2.3.5.8}$), 391* (with K_5 Da Dn_3 $D_{2.4.8}$), 393* (with K_5 Da Dn_3 $D_{2-4.8}$ M_2), 410* (with K_5 Da Dn_3 $D_{2.3.8}$) and 425* (with K_5 Dn_3 $D_{2.4.8}$) have no sharers from the B group; 407* is shared with B_2 Da only; while 420* (with V_1 B Da D_5) and 317* (with K_3 V_1 B Da D_5) have only a few limited sharers outside the B group, besides 411* (shared with V_1 B Da $D_{7.9}$ T_2 $G_{1.2}$ M). Most of the other sharers belong to the N Recension, except the following few : namely, 377* (with NS minus TG), 318*, 409* and 423* (all, with NS minus primary ŚK), 412* (with NS minus MG [except G_5]), and 429* (with NS minus M). The normal sharing group for Dn_1 consists of $K_{3.5}$ V_1 B Da Dn_3 $D_{2.3.5.8}$ — it being noted that D_8 does not figure in this sub-section, while Dn_3 takes the place of Dn_2 as sharer, as the latter is absent. The instances are : 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401*. Solitary departures from the group are : 348*–350*, 358*, 363*, 373*, 435* (all, with minus K_3); 357* (with plus K_4); 364*–366*, 368*, 380* (all, with plus D_4); and 374* (with minus D_5). Two departures are found in 370* (minus K_3 plus K_4); 439*, 440*

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(both, with minus K_3 Da_2); 372* (with minus K_3 Dn_3); 386*, 388*, 396* (all, with minus K_3 plus D_4); 397* (with plus K_4 D_4). Three departures in 385*, 413*, 414* (all, with minus K_3 plus K_4 D_4); 310* (with minus K_3 B_1 D_5); 312* (with minus K_3 Dn_3 plus D_1); 352* (with minus K_3 $D_{3.8}$); 381* (with minus Dn_3 D_8 plus D_4); and 307* (with plus K_4 $G_{1.5}$). The rest are: 311*, 353*, 362*, 382*, 383* and 402*, which need not be further specified.

Finally, turning to the Mokṣadharma sub-section, Dn_1, in a number of cases, omits the B group from its sharers, as in 460*, 461*, 478*, 479*, 484*, 486*, 498*, 561*, 612* (with B_9), 693* (with B_8), 704*, 708*, 785*, 876*, 898*, 914*, 915*, as well as 722*, 751*, there being also no ŚK sharers in the last two cases. Then we have stars shared by N Recension as a whole (with sporadic exceptions) as illustrated in 490*, 559*, 653* (plus M_5), 756*, 882* and 901* — $Ś_1$ D_6 missing in the last three cases — as also by N minus primary ŚK (716*, 736*); N minus ŚK (694*, 713* and 720*). Stars shared with NS minus primary ŚK are found in 464*, 469*, 477*, 502*, 532*, 555*, 569*, 610* (without ŚK), 627*, 667*, 672*, 675*, 687*, 734*, 803* and 859*; and with NS minus M in 524*, 556*, 630*, 724* (last two, except M_7), 788*, 798*, 840*, 860*, 861*, 892* and 902*; as also with NS minus primary ŚK T G — as in 717* and 804* — the first with plus G_1. The remaining stars are shared by Dn_1 with a group consisting of K_6 V_1 $B_{0.6-9}$ $Da_{3.a4}$ Dn_4 D_5 $D_{2.3.5.8}$, the instances being 649*, 805*, 809*, 810*, 813*, 836*, 848*, 851*, 866* (last eight with V_1 missing), 887*, 891*, 904* and 905*. Solitary departures from the group are: 684*, 814* (both, plus K_4); 651* (minus V_1); 786* (minus B_0); 846* (minus B_6); 743*, 754*, 815*, 838 (all, minus D_5); 654*, 675* (both, plus D_6); 685*, 747*, 750*, 769*, 795* and 833* (all, plus D_7); 650* (plus D_9); and 775* (plus G_2). Two departures from the group are illustrated in 520* (plus K_4 minus D_2); 511A* (plus K_6 D_5); 787* (plus K_7 minus D_2); 771* (minus V_1 D_5); 503* (minus V_1 plus D_6); 691*, 755*, 790* (all, minus V_1 plus D_7); 753* (minus D_5 plus D_7); 496*, 499*, 735* (all, minus D_5 plus D_6); 689* (minus D_5 plus M_7); 500*, 540*, 626*, 631*, 690*, 695*, 701* and 706* (all, plus $D_{6.7}$). Three departures in 491* (plus K_4 $D_{6.7}$); 465* (minus V_1 D_8 plus D_6); 458* (minus $B_{6.7}$ plus D_6) and 715* (plus $D_{6.7}$ minus D_8). The rest are: 475*, 484*, 488*, 494*, 509*, 511*, 531*, 545* and 808*, with details that need not be specified.

Turning to omissions in Dn_1, in the Rājadharma, it presents the following solitary non-haplographical omissions: 12. 39. 21^c–22^d, 51. 8^{ab}, 64. 14^{cd} and 82. 25^{cd}. Of the remaining three cases, the omission of 73. 12^{cd} (hapl.) is shared with B_8 Dn_2 D_6 and of 101. 33^{ab} as well as of 126. 45^{ab}, with K_6 V_1 B Da Dn_2 $D_{2.3.5.6.8}$ — V_1 om. in the latter. — In the Āpaddharma, the solitary omissions are 12. 154 from भारत (in 3^b) up to शाखस्य (in 4^b) and 162. 9^c–10^d — the first of them by haplography. The omission of 160. 61 is shared with Dn_3 D_8 alone, and of 143. 2^a–3^b with $D_{3.5.7.8}$ T_1 $G_{2.5}$. The remaining two cases — 148. 23^{ef} (with K_4 B_2 Da_1 Dn_3 $D_{1.5.9}$ T_2) and 149. 70^{ab} (with

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$K_{8.5}$ V_1 B_{0-2} Da Dn_3 $D_{2.3.5.8}$) — are by haplography and call for no special remark. — In the Mokṣadharma, Dn_1 presents five solitary omissions of which two are by haplography : 12. 222. 3^{cd} (hapl.), 288. 41^{d}, 308. 95^{b}–96^{c} (hapl.), 321 from महाराज (in 9^{a}) up to वदर्याश्च (in 10^{c}), and 326. 96^{c}–97^{d}. Sporadic sharings are four, only one of which is non-haplographical : 12. 309. 40 (with K_1) ; 262. 21^{a}–22^{b} (with Ds $D_{2.3.8}$) ; 305. 19^{cd} (non-hapl., with Dn_4 $D_{2.8}$) ; and 312. 25^{b}–26^{c} (with Dn_4). In the omission of 291. 1^{cd} (hapl. ; with $K_{1.2.4}$ Da_3 Ds_1 D_4 $G_{1.2}$ M_6) and of 303. 9^{c}–10^{b} (hapl. ; with Dn_4 Ds $D_{2.3.8}$), there is no B group sharer ; while in that of 308. 154^{cd}, the B group predominates. The other cases (240. 10^{ef}, 254. 12^{ab} and 326. 45^{ab}) do not call for special remark.

As to transpositions, in the Rājadharma, Dn_1 transposes 12. 57. 33 and 34 with K_6 alone, whereas the transpositions of 47. 20 and 21 and of 81. 28^{ab} and 28^{cd} follow the normal sharing group, as also of 68. 17 and 18 (which, however, has no B group participant). The transposition of 29. 39^{abcd} and 39^{ef} is shared by NS minus G ; of 47. 39 and 40 by N minus ŚK. The remaining two cases (68. 15 and 16, 27 and 28) do not call for any special remark. — In the Āpaddharma, in both the available transpositions (147. 8^{ab} and 8^{cd}, 152. 7^{ab} and 7^{cd}), the B group does not figure amongst the sharers. — In the Mokṣadharma, there are three transpositions common to the sharing group (viz., 169. 11^{cd} and 11^{ef} ; 220. 100^{cd} and 100^{ef} ; and 322. 3^{ab} and 3^{cd}). Two show a limited sharing : 216. 5 and 6 (with Dn_4 $D_{2.8}$ G_2) and 261. 56^{cd} and 56^{ef} (with Da_8 Dn_4) ; while the remaining case, 254. 10 and 11, has as sharers V_1 $B_{0.8}$ Dn_4 Ds $D_{2.8.8}$.

Besides Appendix I, No. 4 in the Rājadharma, which is shared by N (except D_7), Dn_1 has, in the Mokṣadharma, two Appendix passages : No. 28 shared with $K_{1.2.4.6.7}$ V_1 $B_{0.6-9}$ $Da_{8.a_4}$ Dn_4 Ds D_{2-9}, and No. 32 shared with the same MSS. except $D_{4.6}$, but with T $G_{1-3.6}$ super-added. The additional colophons after adhy. 39. 37, 117. 21, 125. 19 and 126. 26 in the Rājadharma are common to the majority of the NS Recensions. In the Āpaddharma, the colophon after 142. 368* is shared by K_6 Da Dn_3 $D_{2.8.8}$ — the B group being absent. Those after 142. 20 and 150. 18 are common to NS, and the one after 151. 18, to N only. In the Mokṣadharma, the Colophon after 171. 54 is shared with K_6 B_9 Dn_4 D_8 ; and that after 293. 11, with the normal sharing group.

Dn_2

Poona, Vishalgad Collection of the B. O. R. Institute, No. 245. The MS. was presented to the Institute by the Vishalgad State. It is now numbered 245, and contains the Rājadharma only. Written on country paper in Devanāgarī characters in a good and legible hand, with 12–13 lines to a page, and 40–50 letters to a line. Size 15·5″ × 6·8″, giving text in the centre and the comm. of Nīlakaṇṭha above and below the text. Ślokas numbered, the numbering of the adhyāyas being given in words and figures.

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It ends with : शके १७०४ शुभकृत्संवत्सरे पौषमासि शुक्लपक्षे दशम्यां रविवासरे। राजधर्मस्येदं पुस्तकम्॥ It is dated cir. A. D. 1782.

As to star-passages, Dn_2 differs from Dn_1 in not giving two extra passages : 162* and 250*, in the Rājadharma, which sub-section is the only one that Dn_2 contains.

As to omissions, Dn_2 differs from Dn_1 in omitting without haplography the following passages : 12. 6. 10^{ef}; 79. 33^{cd} (with D_3); 83. 65-66 ; 94. 38^{cd}; 106. 4^{cd} and 19^{ab}; 109. 9^{ab}; 120. 14^{ab} and 17^{ef}. Haplographically, Dn_2 alone omits 12. 9. 21 ; 55. 121* lines 1-2 ; 91. 10^{ab}; 101. 6^{cd} and 22^{ab} ; 110. 256* from post. half of line 1 up to st. 20^{c}. It also differs from Dn_1 in omitting, haplographically, 16. 14^{cd} (with K_3 B_4 D_4 G_2); 29. 51 (with K_5 D_2 $M_{1.3}$); 99. 4^{d}-5^{a} (with $\acute{S}_1$ B_0); 104. 14^{d}-15^{e} (with K_4); and 128. 39^{ab} (with D_5).

As to transpositions, Dn_2 alone transposes 12. 56. 1 and 2, 70. 9 and 10, 72. 14 and 15, 78. 22 and 23, and 101. 26^{ab} and 26^{cd} ; while it gives the following three transpositions where Dn_1 does not go with it : namely, 111. 6 and 7 (with $K_{4.5}$ V_1 $B_{0.2-5}$ Da $D_{2.3.5.6.8}$), as also 11 and 12 (with $K_{1.5}$ $B_{0.2-5}$ $D_{2.3.5.6.8}$ T $G_{1.4}$ $M_{1.3.4}$); and 126. 50^{ab} and 50^{cd} (with K_5 B_3 $D_{3.5.6}$).

Lastly, Dn_2 is alone in omitting the Colophon after adhy. 3. In other respects it practically concurs with Dn_1.

Dn_3

Poona, Bombay Government Collection (deposited at the Bhandarkar Oriental Research Institute) No. 241 of 1895-1902. Written on country paper in Devanāgarī characters. Size 14″ × 5·6″ with 10 lines to a page and about 50 letters to a line. The stanza numbering is given, but not the adhyāya numbers. The text is written in the centre and the comm. of Nīlakaṇṭha above and below the text. Legible but somewhat carelessly written ; in tolerable condition. The MS. contains the Āpaddharma as well as the Mokṣadharma, but the latter sub-section is not used in the present Edition. The MS. gives no date either at the end of the Āpaddharma or of the Mokṣadharma.

Dn_3 gives two star-passages not found in Dn_1, namely, 371* shared with K_5 Da_2 $D_{2.3.8}$, and 422* shared with K_5 V_1 B Da $D_{2.3.5.8}$. As to omissions, it has no less than 14 solitary omissions, four of which are by haplography : 12. 131. 15^{e}-16^{d} ; 132. 5^{ab} (hapl.) ; 136. 145^{c}-146^{d} and 152^{a}-153^{b} ; 137. 23^{cd} (hapl.) and 29-30 ; 138. 12 (hapl.) ; 141. 23^{cd} ; 142. 12^{cd} and 28^{cd} ; 150. 7^{c}-8^{d} ; 162. 42 ; 164 from यथार्थं (in 13^{d}) up to व्यसि (in 14^{d}) (hapl.) ; and 166. 8^{d}-10^{a}. The shared omissions are sporadic, and all by haplography : viz., 136. 136^{cd} (with $K_{2.4}$ $D_{1-8.8}$) ; 139. 7^{d}-8^{a} (with $D_{2.3.5}$) ; 148. 22^{ef} (with D_7) and 24^{ef} (with D_5) ; and 152. 3^{a}-4^{b} (with G_1). In other respects the MS. agrees with Dn_1.

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Dn_4

Poona, Bombay Government Collection of MSS. (deposited at the Bhandarkar Oriental Research Institute), No. 29^e of A 1879–80. Written on country paper in Devanāgarī characters. Size 11·6″ × 8·1″, with 17–18 lines to a page and about 40 letters to a line. Margins ruled, and adhy. and śloka numbers supplied. The text is written in the centre and the comm. of Nīlakaṇṭha above and below the text. At the end of the Mokṣadharma we read : शके १६८० बहुधान्यनामसंवत्सरे आषाडशुद्धे षष्ठी चन्द्रवासरे लेखकभगवानभट्टेन लिखितोयं पुस्तकम् ॥ Besides the Mokṣadharma sub-section used for the Crit. Ed., the MS. contains the Rājadharma sub-section (written by the same भगवानभट्ट in Śaka 1678, Caitra; not used in the Śāntiparvan edition), as well as the Dānadharma sub-section of the Anuśāsanaparvan, copied in Śaka 1675, Śrāvaṇa, by a scribe named राजेश्वर (— in the MS., the Dānadharma is said to belong to the Śāntiparvan itself); the Aśvamedhaparvan (undated); the Āśramavāsikaparvan (written Śaka 1677, Mārgaśīrṣa); the Mausalaparvan (Śaka 1677, Mārgaśīrṣa); the Mahāprasthānikaparvan (Śaka 1677, Pauṣa) and the Svargārohaṇaparvan (Śaka 1677, Mārgaśīrṣa). The hand-writing of the concluding Books differs from that of the Rāja- and Mokṣa- sub-sections, as well as from that of the Dānadharma sub-section. It seems, therefore, to be a patch-work MS., not perhaps very reliable. The MS. is dated cir. A. D. 1758.

It should be enough if only the differences of Dn_4 from the corresponding sub-section of Dn_1 are here noted down.

Dn_4 gives the following star-passages, absent in Dn_1, and shared as indicated : 471* (with $D_{2.5.8}$); 705* (with K_7 Ds $D_{4.6.9}$); and 827* (with K_6 B_9 $Da_{3.a4}$). Dn_4 also offers solitary omissions of no less than 17 passages (only 3 of which are by haplography) : namely, 12. 189. 8 ; 200 from जन्मानः (in 39^a) up to कीर्तयि (in 40^b); 205. 8 ; 208. 13^{cd} ; 210. 4^a–11^d ; 221 from गुरु (in 41^d) up to श्रन्ति सु (in 43^a); 221. 58^e–59^b (hapl.); 226. 33 ; 263. 31 ; 274 from तपोधनाः (in 12^b) up to पिशाचाश्च (in 13^d); 295 from ष (in 36^e) up to निर्म (in 36^f); 327. 28 ; 327. 75^{cd} (hapl.); 328. 31^d–32^e ; 330. 46^f–47^c (hapl.); 330. 65 ; and 338 from पुरुषो (in 22^d) up to बहवः (in 24^a). Dn_4 also gives four other omissions, not common to Dn_1, but shared — all haplographically — as under : 290. 73^{cd} (with K_2 $D_{5.7}$); 297. 9^{cd} (with K_7 V_1 $B_{0.8}$ $D_{4.5.7.9}$ T $G_{1-3.6}$); 327. 34^e–35^b (with D_7); and 335. 76^{ab} (with $K_{2.4}$).

There is a solitary transposition found in Dn_4 alone : viz., 172. 26 and 27. There is also an additional Colophon after 337. 57, which is fonud in K_6 B_{7-9} $Da_{3.a4}$ alone.

Ds_1

Poona, Bombay Government Collection of MSS. (deposited at the Bhandarkar Oriental Research Institute), No. 39 of A 1879–80. Written on yellowish country

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paper in Devanāgarī characters with the text of the Mokṣadharma in the centre, and the commentary of Vidyāsāgara on the same, named the Vyākhyānaratnāvalī, above and below the text. Folios 681, with about 10 lines to a page and about 36 letters to a line. Margins ruled and ślokas and adhyāyas numbered. Undated.

While there are no star-passages exclusively limited to Ds_1, the following have very limited sharers : 482* (with Ds_2 D_2) ; 497* (with Ds_2 D_5) ; 870* (with Ds_2 D_8) ; 713* and 808* (both, with $B_{0.8}$ Da_3 $Dn_{1.n4}$ Ds_2 $D_{2.3.6}$; 808* without Da_3 and substituting D_8 for D_6) ; and 841* (with Da_4 Ds_2 D_7 T_1 $G_{3.6}$). Then we have the usual (i) NS minus primary ŚK and (ii) NS minus M group of sharers, illustrated, respectively, in 464*, 469*, 477*, 502*, 532*, 545*, 555*, 569*, 627*, 672*, 673*, 687*, 714*, 716*, 734*, 736*, 803* ; and in 524*, 556*, 636* (plus M_7), 788*, 798*, 840*, 860*, 861*, 892* and 902* — the following two containing NS minus both primary ŚK and M : 667* (plus M_5), and 724* (plus M_7). There follow also two instances of NS minus TG (viz., 717* [plus G_1], 804*), as also instances of NS minus ŚK (viz., 610*, 694*, 720*). Star-passages shared by the N Recension as a whole (with sporadic exceptions) are : 490*, 559*, 653*, 756*, 882* and 901*. In the following cases, amongst the several N Recension sharers, practically the whole B group is conspicuous by its absence : 461* (with $K_{6.7}$ Da_4 $Dn_{1.n4}$ Ds_2 $D_{2-6.8.9}$), 479* (with K_6 $Dn_{1.n4}$ Ds_2 $D_{2-6.8}$), 484* (with $K_{6.7}$ Da_3 $Dn_{1.n4}$ Ds_2 $D_{2-6.8.9}$), 486* (with $K_{6.7}$ $Dn_{1.n4}$ Ds_2 $D_{2-6.8.9}$) ; 494* (with $K_{6.7}$ B_7 $Dn_{1.n4}$ Ds_2 $D_{2-5.8.9}$), 561* (with $K_{6.7}$ $Dn_{1.n4}$ Ds_2 $D_{2-4.6.8.9}$) ; 708* (with $K_{4.7}$ $Dn_{1.n4}$ Ds_2 $D_{3-7.9}$), 612* (with K_6 B_9 $Da_{3.a4}$ $Dn_{1.n4}$ Ds_2 $D_{2.6}$) ; 693* (with $K_{6.7}$ V_1 B_8 $Dn_{1.n4}$ Ds_2 D_{2-9}) ; 704* and 705* (both, with K_7 $Dn_{1.n4}$ Ds_2 $D_{4.6.9}$: 705*, however, without Dn_1) ; 722* (with $Dn_{1.n4}$ Ds_2 $D_{2.3.7.8}$), 785* (with $K_{6.7}$ $Dn_{1.n4}$ Ds_2 $D_{2-5.8.9}$), 876* (with $K_{6.7}$ V_1 $Dn_{1.n4}$ Ds_2 $D_{2-5.7-9}$), 898*, 914* (both, with $K_{4.7}$ $Da_{3.a4}$ $Dn_{1.n4}$ Ds_2 $D_{2-5.7-9}$ T_1 $G_{2.3.6}$ $M_{1.5.7}$), and 915* (with K_7 $Dn_{1.n4}$ Ds_2 $D_{2-5.8.9}$). The remaining star-passages are shared by the group consisting of K_6 V_1 $B_{0.6-9}$ $Da_{3.a4}$ $Dn_{1.n4}$ Ds_2 $D_{2.3.5.8}$, as illustrated by 649*, 805*, 810*, 813*, 836*, 846*, 848*, 851*, 866*, 887*, 891*, 904* and 905*. Solitary departures from the group are illustrated in 684*, 814* (both, with plus K_4) ; 651* (with minus V_1) ; 786*, 809* (both, with minus B_0) ; 743*, 754*, 815* 838* (all, with minus D_5) ; 654*, 675* (both, with plus D_6) ; 685*, 691*, 747*, 750*, 769*, 833* (all, with plus D_7) ; 650* (with plus D_9) ; and 775* (with plus G_2). Two departures : 520* (with plus K_4 minus D_2) ; 511A* (plus K_6 D_6) ; 787* (plus K_7 minus D_2) ; 771* (minus V_1 D_5) ; 503* (minus V_1 D_6) ; 755*, 790*, 795* (all, minus V_1 plus D_7) ; 689* (minus D_5 plus M_7) ; 496*, 499*, 735* (all, minus D_5 plus D_8) ; 500*, 540*, 626*, 631*, 690*, 695*, 701*, 706* (all, plus $D_{6.7}$). Three departures : 491* (plus K_4 $D_{6.7}$) ; 465* (minus V_1 D_8 plus D_6) ; 458* (minus $B_{6.7}$ plus D_6) and 715* (plus $D_{6.7}$, minus D_8). The rest are : 509*, 511*, 531* and 693*, the details of which need not be specified.

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Coming to omissions, Ds1 presents as many as twenty-two solitary omissions, only five of which are by haplography. These are : 12. 187. 1, 35^{cd} ; 192. 52–53 ; 202 from अन्तर्भूमि (in 14^{c}) up to निवस (in 14^{d}) ; 205 from मृशे (in 26^{b}) up to प्रभो (in 26^{d}) ; 220. 36 ; 222. 16^{a}–17^{b} ; 230. 3^{ab} ; 284 from निश्चयम् (in 38^{b}) up to श्रमिणः (in 39^{c}) ; 288. 43^{c}–44^{d} (hapl.) ; 290. 12^{ab} ; 290. 93^{ab} (hapl.) ; 292. 9^{cd} ; 295. 19^{ab} ; 295. 45^{bc} (hapl.) ; 296. 21^{abcd} (hapl.) ; 300. 7^{cd} (hapl.) ; 301. 12^{d} ; 309. 29^{c}–30^{b} ; 327. 24, 81^{a}–82^{a}, 83. Solitary sharers in the Ds1 omissions are : K4 in 303. 7^{ab} (hapl.) ; V1 in 242. 9^{ab} ; Ds2 in 267. 4^{b}–5^{a} (hapl.) ; D3 in 302. 7^{c}–8^{d} ; 305. 4^{cd} and 317. 10 (both, by hapl.) ; G1 in 263. 23^{d}–24^{c} and G2 in 169. 18–20 (both, by hapl.). Primary ŚK sharers, viz., Ś1 K1. 2. 4. 7, in 195. 12^{c}–13^{b} (hapl.) ; K1. 2. 4 Da3 Dn1 D4 G1. 2 M6 in 291. 1^{cd} (hapl.) ; and K1. 2. 4 M6 in 293. 14^{c}–15^{b} (hapl.). B group sharers, viz., B0. 6–9 D6, in 169. 9^{cd} ; B7. 9 in 187. 60^{ab} ; and Da3. a4 in 296. 48^{ab} (hapl.). D group sharers, viz., Dn1. n4 Ds2 D2. 3. 8 in 303. 9^{c}–10^{b} (hapl.) ; Dn1 Ds2 D2. 3. 8 in 262. 21^{a}–22^{b} (hapl.) ; D2. 5. 8 G2 in 266. 7^{ab} (hapl.) ; and D5. 7. 8 in 289. 7^{d}–8^{a} (hapl.). Star-group sharers, viz., K4 B6 Dn1. n4 D2. 3. 8 in 240. 10^{ef} (hapl.) ; K4 V1 B0. 6 Da3 Dn1. n4 Ds2 D2. 3. 8 in 254. 12^{ab} ; K6 B0 Dn1. n4 Ds2 D2. 3. 8 in 326. 45^{ab}. Finally, other sporadic sharers are : 308. 178^{c}–179^{b} (K1 B0, hapl.) ; 219. 10^{cd} (K6. 7, hapl.) ; 251. 2 (K4 D3, hapl.) ; 268. 13 (K7 D2, hapl.) ; 297. 8^{cd} (D8 G2, hapl.) ; 303. 4^{ab} (K2. 4 Ds2 D7. 8 G1. 2, hapl.) ; 306. 40^{cd} (K2. 7 T1) ; and 348. 8^{cd} (K7 D4. 9, hapl.).

Turning to transpositions, there is only one solitary case belonging to Ds1, viz., 12. 170. 6 and 7. One more, 259. 21 and 22, seems mainly a southern characteristic, being shared by Ds1 with Ds2 T G1–3 M5. The transposition of 254. 10 and 11 is shared by V1 B0. 8 Dn1. n4 Ds2 D2. 3. 8 ; while the remaining three cases belong mainly to the star-group : namely, 169. 11^{cd} and 11^{ef} (with K6 V1 B0. 7–9 Da3. a4 Dn1. n4 Ds2 D2. 3. 5) ; 220. 100^{cd} and 100^{ef} (with K6 V1 B0. 6–9 Da3. a4 Dn1. n4 Ds2 D2–6. 8) ; and 322. 3^{ab} and 3^{cd} (with K6 B0. 6–9 Da3. a4 Dn1. n4 Ds2 D2. 3. 8).

Ds1 gives two Mokṣadharma Appendix passages : Nos. 28 and 32, the first shared with K1. 2. 4. 6. 7 V1 B0. 6–9 Da3. a4 Dn1. n4 Ds2 D2–9, i. e., the N Recension as a whole, and the second with K1. 2. 4. 6 V1 B0. 6–9 Da3. a4 Dn1. n4 Ds2 D2. 3. 5. 7. 8 T G1–3. 6, i. e., the NS Recensions minus the M version.

Of additional Colophons, Ds1 alone has one after 12. 331. 18 ; while that after 336. 61, it shares with Ds2 alone. The Colophon placed after 171. 61 is shared by K1 B0. 6–8 Da3. a4 Ds2 D2–5. 8 ; while that following 171. 475* is the regular Colophon of the adhy. The Colophon placed after 224. 31 (shared with K4. 6. 7 Dn1. n4 Ds2 D2–9 T G1. 3. 6 M1. 5–7) is absent in the primary ŚK, V and B groups, and that following 322. 12 is shared with Ds2 T G1–3. 6 M1. 5–7, and is obviously a characteristic of the S Recension ; while the one placed after 326. 71^{cd} is shared with Ds2 D7 T G1–3. 6, i. e., with the S minus M group.

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Ds_2

Tanjore, Saraswathi Mahal Library, No. 1141. Written on country paper in Devanāgarī characters. Size $16\frac{1}{2}'' \times 6\frac{1}{2}''$; total number of folios 413, with text in the centre and the commentary of Vidyāsāgara called the Vyākhyānaratnāvalī above and below the text. Margins ruled in double red lines, and the adhy. numbers and Colophons written in red ink. Has occasional marginal corrections and even additional शोधपत्राणि or correction-folios. It ends with — इति श्रीपरमहंसपरिव्राजकाचार्य अभयानन्दपूज्यपादशिष्येण आनन्दपूर्णमुनीन्द्रेण विद्यासागरापरनामधेयेन विरचितायां व्याख्यानरत्नावल्यां मोक्षधर्मटिप्पणिकायां समाप्तो मोक्षधर्मः ॥ The MS. was collated at Tanjore, and is undated.

As full details of Ds_1 have been already given above, only the special characteristics of Ds_2 are noted below.

As regards star-passages, the text underlying Ds_2 gives the following 13 additional passages absent in Ds_1, in 10 of which there is no B-version sharer. One of the 3, namely 469*, is shared by NS minus primary ŚK, another — 524* — by NS minus M, and the third, 859*, by NS minus primary ŚK and V_1. Another set of 3 — viz., 679*, 763*, 797* — is shared by K_7 $D_{4.9}$ ($D_{5.6}$ being the added sharers in the first). Star-passage 457* is shared by K_6 D_7 T $G_{1-3.6}$ $M_{1.5-7}$, and 835* by D_7 T $G_{1-3.6}$; while 460* and 498* are shared, both, by K_6 $Dn_{1.n_4}$ $D_{2.3.6.8}$; and 478* by K_7 $Dn_{1.n_4}$ $D_{2.4.6.9}$. Finally, 779* is shared by $K_{1.4}$ V_1 $D_{4.7.9}$ T_2 $G_{1.3.6}$, and 911* by K_7 $D_{4.5.7.9}$ G_2 $M_{1.5.7}$ — both without any B group sharer.

As to omissions, Ds_2 gives three solitary omissions by haplography — namely, 12. 292. 35^d–36^a; 309. 58^c–59^b and 336. 47^{cd} — as also, two without haplography — namely, 190. 7^c–8^d, and 334. 6^{ab}. For the omission of 252. 6^{cd}, Ds_2 has D_4 as the solitary sharer; for 301. 5, K_4; and for 306. 6, only D_7; while for 290. 19^{cd}, we have D_5 G_2 — these four omissions being by hapl. The remaining two cases of omission — 169. 11^{ef} and 12^{ef} — are shared by Ds_2 with K_6 V_1 $B_{0.6-9}$ $Da_{3.a_4}$ $D_{3.5.7}$ G_2 $M_{1.5-7}$.

In the following two transpositions, 169. 12^{ab} and 12^{cd} (second time), as well as in 169. 13 and 14^{abcd}, Ds_2 has as sharers K_6 V_1 $B_{0.6-9}$ $Da_{3.a_4}$ $D_{3.5-7}$ G_2 ($M_{1.5-7}$ being added sharers in the first case). For details, see Ds_1.

D_1

Poona : MSS. Collection of the Bhandarkar Oriental Research Institute, No. 237. The MS. was received as a kind present from the Vice-Principal of the Raghunath Temple Pāṭhaśālā, Kashmir. It is, however, written in Devanāgarī characters on old country paper, somewhat damaged. Margins ruled in red. Colophons, adhy. numbers and daṇḍas also supplied in red, but only for the first few folios. Total number of folios 173 for Rājadharma, plus 66 for the Āpaddharma, the Mokṣadharma being

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absent. The initial and the concluding folios are damaged. The MS. has a lacuna covering the text from 79. 28^{d} up to 108. 5^{a}, and consequently, the star nos. 196* to 247*. There is a coloured drawing on the concluding folio. Size of folios 12″ × 6″, with 12 lines to a page, and 34 letters to a line. The MS. begins from 12. 10. 1, and is undated.

In the Rājadharma, D_1 presents only one solitary star-passage, 120*, and two more with a very limited sharing, namely, 11* (with $K_{1.2.4}$; $Ś_1$ missing), and 288* (with $Ś_1$ $K_{1.2}$). The following star-passages are common to the N Recension with the few exceptions noted: 20*, 23*, 24*, 249*, 257*, 146*, 45*, 160* (the first five, except D_7; $Ś_1$ missing in the first three; the sixth, except Da_1 D_7, plus T_1; the next, except K_3 $D_{4.7}$ (B_1 om.); and the last, except B_1 Da D_7). Star nos. 42*, 56*, 70* 117* and 148* are shared by NS minus primary ŚK; 73*, 79*, 80*, 121*, 248* by NS minus M; 86* by $Ś_1$ K $D_{4.7.8}$ T $G_{1.2}$; and 261* by $Ś_1$ K_{1-4} $D_{4.7}$ T $G_{1.2.4}$ (i. e., without BM and a few others). The remaining stars in D_1 are shared by a group consisting of $K_{4.5}$ V_1 B Da Dn $D_{2.3.5.6.8}$, as illustrated in 40* and 52* only. Solitary departures from the group are: 49* (with minus K_4), 51* (with minus K_5), and 132* (with minus Da). Two departures are illustrated in 71* (plus K_2 minus D_8) and 130* (minus Da D_8). Three departures are illustrated in 90* (with plus K_2 minus K_5 D_8), 72* (with plus K_2 minus B_1 D_8); 105*, 106*, 108* (all, with minus K_4 D_8 plus D_4); and 46* (with minus K_4 Da plus T_2). The rest are: 25*, 75* 76*, 78* and 93*.

In the Āpaddharma, there are three cases of N minus B: viz., 301* (the maṅgalācaraṇa stanza), 324* (with $Ś_1$ $K_{1.2.4}$ $D_{4.9}$) and 412* (with $Ś_1$ K V_1 Da $Dn_{1.n_3}$ $D_{2-4.7-9}$ T G_5). Star no. 377* is shared by N (except D_7) M, while 312* belongs to the group with two departures: minus K_4 Dn_3. These are all the Āpaddharma stars in D_1.

Turning to omissions in D_1, in the Rājadharma, it presents no less than 39 solitary omissions, 22 of which are by haplography and 17 without haplography. The instances of the former are: 12. 15. 12^{a}–13^{b}, 26. 10^{a}–11^{b} and 22^{b}–23^{c}, 29. 28^{d}–30^{a}, 37. 12^{bcde}, 38. 27–28 and 36^{e}–37^{d}, 47. 2^{c}–3^{d} and 35^{c}–36^{b} and 52^{e}–53^{b}, 47. 80*, lines 5–6, 49. 74^{ab}, 54. 29–30, 66. 22, 77. 5–6, 78. 31^{a}, 79 from स्येव (in 15^{d}) up to क्षीयमाणा (in 16^{a}), 109. 1^{cd}, 111. 26, 124 from मस्म्यसु (in 51^{e}) up to तस्मि (in 52^{a}), 116. 19^{b}–21^{a}, and 128. 5^{c}–6^{b}. The instances of the latter are: 28 from 52^{c} up to नृपते (in 53^{a}), 35. 9^{a}, 36. 5^{cd}, 37. 1, 45. 14^{a}–15^{c} and 16^{c}–17^{d}, 47. 79* line 10, 49. 23^{c}–24^{d} and 27^{cd}, 58 from दहति (in 17^{c}) up to रहस्यं (in 19^{a}), 69. 54^{a}–55^{b} and 59^{a}–60^{b} and 61^{a}–62^{b}, 74. 21, 120. 53^{c}–54^{b}, 121 from धर्मपालो (in 20^{c}) up to नारायणः (in 22^{b}), and 124. 43. So many solitary omissions, haplographical and non-haplographical, unless there is something in the matter thus omitted, should normally argue carelessness on the part of the scribe or a defective

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original. — The shared omissions in D_1 in the Rājadharma are also quite considerable. Thus, by haplography, we have the omission of 12. 71. 7^{ab} (shared with $Ś_1$); of 47. 24 (with $Ś_1$ K_1); of 113. 11^c–12^b and 122. 9^a–11^b (both, with $Ś_1$ $K_{1.2}$); of 124. 53^c–54^b (with $Ś_1$ K_{1-3}); of 109. 6^{ab} (with $Ś_1$ K_{1-4}); of 68. 10^d–13^c, 78. 19, 120. 37^c–38^b (all, with $Ś_1$ $K_{1.2.4}$); of 59. 38^a–39^b (with $Ś_1$ $K_{1.2.4}$ D_7 T_1); of 50. 10^c–11^b (with $Ś_1$ K_1 B_1); of 67. 11^{cd} (with $Ś_1$ K_1 B_1 D_2); of 57. 33-34 (with $Ś_1$ K_1 M_2); of 128. 45^{ab} (with $Ś_1$ $K_{2.4}$); of 128. 35^c–36^b (with $Ś_1$ Da_1); of 108. 11^c–12^d (with K_1); of 10. 25^a–27^b, 11. 7 and 25^{ab} and 78. 15–17 (all, with $K_{1.2}$); of 16. 15^{cd} (with K_{1-4} $D_{4.7}$ T_1 G_3); of 10. 11 (with $K_{1.2.4}$); of 128. 37 (with $K_{1.2}$ D_4 $G_{1.2}$); of 75. 18 (with K_2); of 68. 18, 110. 11, 119. 17 (all, with $K_{2.4}$); of 68. 33 (with $K_{2.4}$ D_7); of 68. 15 (with $K_{2.4}$ D_8); of 70. 3^{cd} (with $K_{3.5}$ T_2); of 111. 17 (with K_4); of 46. 4^{ab} (with K_4 B_1 D_4); of 113. 13^a–14^b (with V_1); of 63. 29^c (with B_0); of 79. 7–8 (with B_1); of 37. 24^{cd} (with D_4 G_3); of 74. 10 (with D_5); of 78. 26 (with $D_{6.8}$ G_1); of 49. 70-71 and 58. 20^c–22^b (both, with G_1); and of 70. 14^c–16^b (with M_4). Without haplography, we meet with the omission of 12. 29. $85^{c\,f}$ (with $Ś_1$ K_1); of 47. 80*, lines 1–2 (with $Ś_1$ $K_{1-3.5}$ $D_{4.8}$); of 132. 2^{cd} (with $Ś_1$ $K_{2.4}$); of 16. 23*, line 2 (with $K_{1.2.4}$); of 12. 1^{cd} (with K_2); and of 48. 5^{ab*} (with D_4). So many omissions are no doubt abnormal and would argue carelessness on the part of the copyist, unless — subjectively considered — the matter omitted deserves to be so treated.

There is an equal plethora of omissions in D_1 in the Āpaddharma section also. The solitary haplographical omissions are : 12. 131. 11^c–13^b; 132. 9^c–10^b; 136. 15^b–16^a and 148; 137. 25^{cd}; 138. 15^c–16^b; 139 from ते (in 78^c) up to नानृ (in 84^c); 145. 2^{ab}; 148. 24^c–25^d; 149 from विना (in 16^b) up to स्नेहं (in 18^a); 152. 17^{cd}; 156. 5^{cd}; 157. 18^{cd}; 158. 12^{cd}; 159. 9^c–20^b, and 40; and 160 from तपो (in 23^b) up to श्च (in 25^a). The solitary non-haplographical omissions are : 12. 136. 47 and 116–117; 137. 27^c–29^b and 51^a–52^b, as also from चापरे (in 86^b) up to नित्य (in 87^d); 138. 19^{ab}; 142 from पितो (in 1^c) up to काल्यं (in 2^a); 161. 36 and from विधिर् (in 45^c) up to हीनोऽपि (in 46^c); and 162. 3^b–4^c. The shared haplographical omissions in D_1 are the following : 12. 139. 68–69; 149. 29; 155. 9–10 (all, with $Ś_1$ $K_{1.2.4}$); 167. 4^c–5^d (with $Ś_1$ $K_{1.2.4}$ D_3); 150. 8^{cd} (with $Ś_1$ $K_{1.2}$ D_3); 157. 17^{cd}; 158. 6^d–7^a; 161. 43^{bc} (all, with $Ś_1$ $K_{2.4}$); 159. 52^{cd} (with $Ś_1$ $K_{2.4}$ B_1); 139. 32^c–33^b; 166. 9 (both, with K_{2-4}); 144. 10^b–11^a and 147. 17^c–18^b (both, with $K_{2.4}$); 136. 136^{cd} (with $K_{2.4}$ Dn_3 $D_{2.3.8}$); 161. 12^a–13^b (with $K_{2.4}$ D_9); 148. 33^{cd} (with K_3); 136. 101^{cd} (with $K_{3.4}$ D_7 G_2 $M_{1.3}$); 148. $23^{e\,f}$ (with K_4 B_2 Da_1 $Dn_{1.n_3}$ $D_{5.9}$ T_2); and 140. 14^d–15^a (with B_1). The shared non-haplographical omissions are : 162. 12^{ab} (with $Ś_1$ $K_{1.2.4}$); 139 from नराधिप (in 7^b) up to बूहि (in 7^d) and 139. 8 (both, with $Ś_1$ $K_{2.4}$); 133. 1^{cd} and 136. 82 (both, with K_2); 163. 13^b–14^c (with $K_{2.4}$); and 149. 70^c–71^d (with K_4). Since D_1 is a copy prepared from an original in Kashmir, we have to carefully survey, in particular, the non-haplographical omissions from the point of view of the subject-matter.

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The transpositions in D_1 in the Rājadharma are four in number, three of which, namely, 34. 11^{ab} and 11^{cd}; 46. 17 and 18; and 118. 11^{ab} and 11^{cd} are peculiar to D_1 alone, while 34. 10 and 11 is shared with K_2. — In the Āpaddharma, there are three transpositions : 159. 39^{cd} and 39^{ef} (with $Ś_1$); 162. 12^{cd} and 13^{ab} (with $Ś_1$ $K_{2.4}$); and 147. 8^{ab} and 8^{cd} (with K_5 $Dn_{1.n_3}$ $D_{2.3}$).

The additional colophons in D_1 in the Rājadharma are shared as under : after 31. 12 and 45. 18^{ab} (both, with $Ś_1$); after 29. 137 and 32. 8 (both, with $Ś_1$ K_1); after 24. 15, 27. 26 and 38. 25 (all, with $Ś_1$ $K_{1.2.4}$); and after 39. 37 (found in all MSS. except D_3) which has been already commented upon before (p. LVIII). — In the Āpaddharma there is an addl. colophon after 150. 18, shared with $Ś_1$ K V_1 B Da $Dn_{1.n_3}$ $D_{2-5.7-9}$ T_2 G_1 M, and after 151. 18, shared with $Ś_1$ K V_1 $B_{0-2.4.5}$ Da $Dn_{1.n_3}$ $D_{2-5.8.9}$.

D_2

Madras, Adyar Library, No. X B 11. Written on country paper in Devanāgarī characters. Size 14″ × 5″. It contains all the three sub-sections of the Śāntiparvan, separately paged, there being 152 pages for the Rājadharma, 54 for the Āpaddharma and 257 for the Mokṣadharma. The MS. is in fairly good condition except for the last sub-section, the folio-edges of which are slightly damaged. At the end of the Āpaddharma, the MS. gives the date, cir. A. D. 1685, in these words : संवत् १७४२ । ज्येष्ठवदि तृतीया ॥ There is no similar entry at the end of the other two sub-sections.

Turning to the D_2 star-passages in the Rājadharma, we find that there is no solitary star-passage in the MS. There are a few stars with sporadic sharers, e. g., 54* (with Dn $D_{3.6}$ T G), and 215* (with K_5 Dn $D_{3.5.6.8}$). There are, next, regular N Recension stars like 4*, 10* (both, with $Ś_1$ K_1 D_1 missing; the latter, except D_7), 20*, 23*, 24* (all, except D_7 with $Ś_1$ missing), 45* (except K_3 $D_{4.7}$; B_1 om.), 204* (minus $Ś_1$ $K_{1.2}$; B_1 D_1 missing), 146* (minus Da_1 D_7), 160* (except B_1 Da D_7), 237* (D_1 missing), 249* and 257* (both, except D_7), 296* and 297*; as also N minus ŚK stars like 119* (minus B_{0-2} $D_{1.4.8}$), and 136* and 156* (both, minus B_2 $D_{1.4.7}$). There is also the S Recension star, 207* (with Dn $D_{6.7}$ S). Next, we have the NS minus primary ŚK stars (allowing slight occasional variation) like 33*, 39*, 42*, 43*, 56*, 70*, 76*, 97*, 104*, 147*–149*, 206*, 211* and 212* (last two, with B_1 D_1 missing), 217*, 219*, 221*, 246*, 250*, 256*, 258*, 290*, 293* and 294*. There are next NS minus M stars like 73*, 79*, 80*, 121*; NS minus primary ŚK and M, like 76*, 214*; and NS minus primary ŚK and TG, like 222*; and NS minus $Ś_1$ $K_{2.5}$ Da_2 G_2 and minus $Ś_1$ $K_{2.4}$ Dn $D_{1.6}$ T_2 G_1, respectively, like 117* and 118*.

The remaining star-passages are shared with the group consisting of $K_{4.5}$ V_1 B Da Dn $D_{3.5.6.8}$, as instanced in 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. Solitary departures from the group are : 270* (plus K_1); 66* (plus K_2); 152*, 262*,

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265* and 295* (all, minus K_4); 287* (minus B_1); 40*, 52* (both, plus D_1); 101*, 102*, 116* (all, minus D_8). Two departures are illustrated in 300* (plus $Ś_1$ minus K_4); 271* (plus K_1 minus K_4); 263* (minus K_4 B_1); 49* (minus K_4 plus D_1); 100*, 112*–115* (all, minus K_4 D_8); 51* (minus K_5 plus D_1); 132* (minus Da plus D_1); 130* (plus D_1 minus D_8); and 107* (plus D_4 minus D_8). Three departures are illustrated in 133* (plus $K_{2.3}$ minus D_8); 89* (plus K_2 minus K_5 D_8); 71*, 93* (both, plus K_2 D_1 minus D_8); 65* (plus K_2 D_7 M_2); 25* (plus K_3 D_1 minus B_1); and 213* (minus K_4 B_1 D_8). The rest are: 7*, 8*, 46*, 72*, 75*, 90*, 105*, 106*, 108*, 183* and 186*, with divergent details.

Turning to the D_2 star-passages in the Āpaddharma, we have first to note a few sporadic cases like 306* and 375* (both, with K_5 $Dn_1.n_3$ $D_{3.8}$), 353* (with K_5 B_4 $Dn_1.n_3$ $D_{3.8}$ T_2), 371* (with K_5 Da_2 Dn_3 $D_{3.8}$), 410* (with K_5 Da $Dn_1.n_3$ $D_{3.8}$), and 425* (with K_5 $Dn_1.n_3$ $D_{3.4.8}$), all of which lack the B group sharer, 323* (with $Ś_1$ K $Dn_1.n_3$ $D_{3.5.8}$), 391* and 393* (both, with K_5 Da $Dn_1.n_3$ $D_{3.4.8}$) are the most outstanding examples of the same. Then we have examples of NS minus primary ŚK sharers like 382*, 409* and 423*, NS minus M sharers like 412* and 429*, and NS minus TG, like 377*. Most of the other star-passages are shared by the group consisting of $K_{3.5}$ V_1 B Da $Dn_1.n_3$ $D_{3.5.8}$, as exemplified in 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401*. Solitary departures from the group are illustrated in 348*–350*, 358*, 363*, 373*, 435* (all, minus K_3); 357* (plus K_4); 364*–366*, 368*, 380* (all, plus D_4); and 374* (minus D_5). Two departures are illustrated in 370* (minus K_3 plus K_4); 439*, 440* (both, minus K_3 Da_2); 422* (minus K_3 Dn_1); 372* (minus K_3 Dn_3); 386*, 388*, 396* (all, minus K_3 plus D_4); and 397* (plus K_4 D_4). Three departures in 385*, 413*, 414* (all, minus K_3 plus K_4 D_4); 310* (minus K_3 B_1 D_5); 312* (minus K_3 Dn_3 plus D_1); 352* (minus K_3 $D_{3.8}$); 307* (plus K_4 $G_{1.5}$); and 381* (minus Dn_3 D_8 plus D_4). The rest are: 311*, 362*, 383* and 402*.

In the Mokṣadharma, D_2 presents stars with some sporadic sharers, as for example, 471* (with Dn_4 $D_{5.8}$), 722* (with $Dn_1.n_4$ Ds $D_{3.7.8}$), 751* (with $Dn_1.n_4$ Ds $D_{3.5.7.8}$); and next, some N Recension star-passages—in both of which the B group is almost entirely absent — the latter being 460* (with K_6 $Dn_1.n_4$ Ds_2 $D_{3.6.8}$), 461* (with $K_{6.7}$ Da_4 $Dn_1.n_4$ Ds $D_{3-6.8.9}$), 478* (with K_7 $Dn_1.n_4$ Ds_2 $D_{4.6.9}$), 479* (with K_6 $Dn_1.n_4$ Ds $D_{3-6.8.9}$), 484* (with $K_{6.7}$ Da_3 $Dn_1.n_4$ Ds $D_{3-6.8.9}$), 486* (with $K_{6.7}$ $Dn_1.n_4$ Ds $D_{3-6.8.9}$), 498* (with K_6 $Dn_1.n_4$ Ds_2 $D_{3.6.8}$), 561* (with $K_{6.7}$ $Dn_1.n_4$ Ds $D_{3.4.6.8.9}$), 612* (with K_6 B_9 $Da_{3.a4}$ $Dn_1.n_4$ Ds D_6), 693* (with $K_{6.7}$ V_1 B_8 $Dn_1.n_4$ Ds D_{3-9}), 785* (with $K_{6.7}$ $Dn_1.n_4$ Ds $D_{3-5.8.9}$), 876* (with $K_{6.7}$ V_1 $Dn_1.n_4$ Ds $D_{3-5.7-9}$), 898* (with K_7 $Dn_1.n_4$ Ds $D_{3-5.8.9}$), and 915* (with K_7 $Dn_1.n_4$ Ds $D_{3-5.7-9}$). Next we come across the N Recension stars, with sporadic exceptions in some cases, e. g., 490* (N except B_9), 559* (except $K_{2.4.7}$ $D_{4.7.9}$), 653* (except K_7 $D_{4.7.9}$, plus M_5), 756*, 882* (minus D_7), and 901* (minus K_7) — $Ś_1$ D_6 missing in the

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case of the last three. Also, we have N minus primary ŚK (as in 715*), and N minus ŚK (as in 694* 713*, 720* and 808*), with occasional divergence. Next, there are the usual examples of NS minus primary ŚK (as in 464*, 469*, 477*, 502*, 532*, 555*, 569*, 627*, 667*, 672*, 673*, 687*, 714*, 734*, 803* 859* and 914* — the last without B also); besides two cases of NS minus ŚK (viz., 610*, 720*). Next we come to NS minus M, e. g., 524*, 556*, 636* (except M_7), 724*, 788*, 798*, 840*, 860*, 861*, 892* and 902*; and NS minus primary ŚK and M namely, 545* (except M_5), and 724* (except M_7); and minus primary ŚK and TG [G_1, however, included], 717*, 804*. The remaining stars in D_2 are shared in a group consisting of K_6 V_1 $B_{0.\ 6-9}$ $Da_{3.\ a4}$ $Dn_{1.\ n4}$ Ds $D_{3.\ 5.\ 8}$, as illustrated in 649*, 786*, 887*, 891*, 904* and 905* only. Solitary departures from the group are: 684* (plus K_4); 651*, 805*, 810*, 813*, 836*, 848*, 851* and 866* (all, minus V_1, there being a lacuna in V_1 for the last 7 stars); 743*, 754* (both, minus D_5); 654*, 675* (both, plus D_6); 685*, 747*, 750*, 769* (all, plus D_7); 650* (plus D_9); and 776* (plus G_2). Two departures from the group are illustrated in 814* (plus K_4 minus V_1); 511A* (plus K_7 D_6); 809*, 846* (both, minus V_1 B_6); 771*, 815*, 838* (all, minus V_1 D_5); 503* (minus V_1 plus D_6); 691*, 755*, 790*, 795* and 833* (all, minus V_1 plus D_7); 753* (minus Ds plus D_7); 496*, 499* and 735* (all, minus D_5 plus D_6); 500* 540*, 626*, 631*, 690*, 695*, 701* and 706 (all, plus $D_{3.\ 7}$); and 689* (minus D_5 plus M_7). Three departures from the group are: 491* (plus K_4 $D_{6.\ 7}$); 465* (minus V_1 D_8 plus D_6); and 458* (minus $B_{6.\ 7}$ plus D_6). The rest are: 475*, 488*, 511*, 531* and 804*.

Turning to omissions in D_2, in the Rājadharma, it presents the following solitary omissions, (i) without haplography: 12. 4 from 2^b up to कन्यार्थं (in 3^d); 19. 21; 25. 3^a–6^a and 20^e; 29 from 125^c up to यः (in 127^a); 35. 10^c–11^b and from त्यगः (in 14^b) up to न्येव तु (in 16^a); 39. 14^d–16^a; 49. 45^c–46^b and 59; 59. 7^d; 63 from णा (in 7^d) up to the end of 8, and from आश्रम (in 11^c) up to अल्पान्त (in 13^a), as also 18^a–19^b; 65 from शुश्रूषा (in 18^a) up to the end of 19^b; 67. 9, and from न (in 27^a) up to वि (in 28^c); 68 from रो (in 26^a) up to 27^d; 72. 16^a–17^b; 97. 1 (with ref.); 103. 13^c–29^a; 105 from तार्थं (in 42^c) up to शान्ते (in 44^a); 120 from निवसति (in 43^c) up to यत्र (in 44^c), and from ध (in 49^b) up to 121. 7; 122. 6^c–7^d, and from रसो (in 45^a) up to प्रभुः (in 47^b). (ii) With haplography: 12. 12. 10; 16 from स (in 17^a) up to निवा (in 18^c); 29 from सूय (in 84^b) up to व्यभ (in 85^d); 69. 33^a–34^b; 72. 28^d–29^c; 78 from वृत्तं (in 3^c) up to परा (in 4^c); 86 from सेना (in 30^d) up to विश्व (in 32^b); 95. 4–5; and 110 from धर्म (in 10^b) up to स (in 10^d). These solitary omissions are much more than normal. The shared omissions are: 67. 11^{cd} (hapl.; with $Ś_1$ K_1 B_1 D_1)); 85. 3 (hapl.; with $Ś_1$ $K_{1.\ 2}$ $D_{4.\ 6}$ G_3); 84. 41 (hapl.; with $Ś_1$ $K_{2.\ 4.\ 5}$ D_3); 76. 16^{ab} (hapl.; with K_3 B_1 $D_{3.\ 5}$); 66. 14 (with K_3 $D_{3.\ 5}$); 67. 5^{bc} (hapl.; with K_4 Da $D_{3.\ 5}$ G_1); 101. 33^{ab} (with K_5 V_1 B Da Dn $D_{3.\ 5.\ 6.\ 8}$); 126. 45^{ab} (with K_5 B Da Dn $D_{3.\ 5.\ 6.\ 8}$); 29. 51 (hapl.; with K_5 Dn_2 $M_{1.\ 3}$); 92. 44^c–45^b (hapl.; with K_5 $D_{3.\ 5}$ G_1); 74. 10^{ab} (with V_1 B Da $D_{3.\ 6}$ $M_{1.\ 3.\ 4}$); 47. 79*, lines 7–8 (hapl.; with V_1 $B_{0.\ 1.\ 3-5}$ Da $D_{3.\ 5-7}$ T_2); 29. 28^c–29^d

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(hapl., with B0. 1. 5 D6); 17. 19c–20b (hapl., with B1); 87. 16 (with D3); 92. 31–32 and 99. 29 (both hapl., with D3. 5); 61. 19cd and 91. 9 (both, with D3. 5. 6; second hapl.); 33.3 (hapl., with D4); 99. 42ab (with D6); 47. 48 (hapl., with T2); and 65 from मुनयो (in 3a) up to श्रेष्ठो (in 3b) (hapl., with M2). — In the Āpaddharma, D2 presents the following solitary omissions: (i) without haplography: 137. 2abc and 52c–53b; 138. 4ab; and 149 from पगच्छथ (in 17d) up to प्राणिनां (in 19b). (ii) With haplography: 137 from निवेशने (in 4b) up to दत्त (in 4d); 141. 10c–11b; 143 from योऽहं (in 3f) up to विसृज्य (in 5b); and 152 from स्तथैव (in 8b) up to वेग (in 8d). The shared omissions are two only: 149. 70ab (hapl., with K3. 5 V1 B0-2 Da Dn1. n3 D3. 5. 8 G1) and 137 from दारुषु (in 40d) up to रिव (in 41d) (hapl., with K5 D3). — In the Mokṣadharma, D2 presents the following solitary omissions: (i) without haplography: 12. 186. 2a–3b; 200 from पुराण (in 7b) up to शयानः (in 10b); 201 from नित्य (in 28c) up to श्चैव (in 29d); 210. 9c–10d; 224 from वलौ (in 17b) up to संयान्ति (in 20c); 239 from यथा (in 1c) up to तथा (in 3b); 241 from एवं (in 9a) up to ज्ञानं (in 10c); 244 from पः पृथ्वी (in 2b) up to न्मूर्ति (in 3d); 253 from च (in 16c) up to वर्तनम् (in 16d); 263 from धार्मिका (in 54c) up to परमं (in 55d); 267. 8; 272. 15a–16b, and योगिनां (in 37a) up to प्येवं (in 38c); 285 from धर्मा (in 22a) up to संवि (in 23b), and from प्रयान्ति (in 38c) up to दारुणं जी (in 39c); 288 from मत् (in 3d) up to धीरवा (in 5a); 289 from यमात्मानं (in 33c) up to शीघ्रं (in 34c); 290 from चाश्रितम् (in 22b) up to मो (in 23d); 293. 44c–45d; 294 from प्रकृते (in 34d) up to पश्च (in 35d); 303 from the initial ref. up to यथा (in 1d); 306 from विदो (in 106b) up to विमोक्षं (in 107b); 309 from पितामहा (in 71d) up to गम्य श्म (in 73a); 311. 20c–21b; 315. 38–39; 320 from इत्येव (in 1a) up to प्राति (in 1c); 324. 18b–19c; 326. 85c–86d; and 330. 3c–4b. (ii) With haplography: 12. 187 from द्धया (in 15a) up to बु (in 16d); 200. 35b–36c; 206 from नश्च (in 17c) up to अभिमा (in 19c); 216. 9–12; 217 from मात्मना (in 27b) up to वेक्षस्व (in 28c); 220 from ष्टुवुरज्जसा (in 117a) up to सर्वगतैरभि (in 118a); 267. 4c–5b; 273 from तया (in 19a) up to संचिन्त (in 20c); 276. 1, and from ततस्ततः (in 18b) up to श्रमाणां (in 14b); 277. 14c–15d; 289. 8ab; 292. 17cd; 295. 31; 308. 120c–123b; 309 from मन्तको (in 41a) up to न्धकार (in 43a); and 349. 6a–7b. The shared omissions are the following: 12. 258. 68 (hapl., with Ś1 K1. 2. 4 D4. 8); 277. 5cd (with K1. 2. 4); 280. 20a–21b (hapl., with K1. 2. 4 V1 B0. 6–9 Da3. a4 D3. 6. 8); 254. 12ab (with K4 V1 B0. 6 Da3 Dn1. n4 D5 D8. 8); 240. 10ef (hapl., with K4 B6 Dn1. n4 Ds1 D3. 8); 326. 45ab (with K6 B0 Dn1. n4 D5 D8. 8); 290. 6cd (hapl., with K7 B9 Da3. a4 D4. 9); 268. 13 (hapl., with K7 Ds1); 237. 12 (hapl., with K7 D4. 9); 308. 154cd (hapl., with B0. 9 Da3. a4 Dn1. n4 D3. 8); 261. 56ef (with B7); 306. 99ef (hapl., with B8 G2); 275. 8b–9a (hapl., with Da4); 303. 9c–10b (hapl., with Dn1. n4 D5 D8. 8); 305. 19cd (with Dn1. n4 D8); 262. 21a–22b (hapl., with Dn1 D5 D8. 8); 266. 7ab (hapl., with Ds1 D6. 8 G8); and 223. 17–18 (hapl., with G1).

There are, in D8, eight transpositions in Rājadharma, two of which (68. 15 and 16; 111. 11 and 12) are common to the majority of the NS Recensions; while 29. 39abcd and 39ef is shared by NS minus G. Three of the transpositions are more or less common

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to the star-group, viz., 47. 20 and 21, 81. 28^{ab} and 28^{cd}, and 111. 6 and 7. One is shared with N minus ŚK, viz., 47. 39 and 40; while one more, 61. 17 and 18, is sporadic, with the B group absent. — In the Āpaddharma, there are only two transpositions: one, 152. 7^{ab} and 7^{cd}, common to Ś$_1$ K$_5$ Dn$_1$. n$_3$ D$_3$. $_3$, and the second, 147. 8^{ab} and 8^{cd}, common to K$_5$ Dn$_1$. n$_3$ D$_1$. $_3$. — In the Mokṣadharma, there are five transpositions, three of which — 169. 11^{cd} and 11^{ef}; 220. 100^{cd}–100^{ef}; and 322. 3^{ab} and 3^{cd} — are common to the star-group sharers. The fourth, namely, 254. 10 and 11, is shared by N minus ŚK, and the fifth, 216. 5 and 6, is sporadic, being shared by Dn$_1$. n$_4$ D$_3$ G$_2$.

Besides the Appendix passage No. 4 in the Rājadharma, D$_2$ offers only two passages in the Mokṣadharma: No. 28 shared with the N Recension (Ś$_1$ missing), and No. 32 shared with NS minus M. — Other information about the MS. is not likely to prove of much use.

D$_3$

Tanjore, Sarasvathi Mahal Library, No. 1116 (Rājadharma), No. 1115 (Āpaddharma), No. 1117 (Mokṣadharma). Written on country paper in Devanāgarī characters. Folios 173 (Rājadharma) + 62 (Āpaddharma) + 282 (Mokṣadharma). Size 13″ × 6″. In good condition. Complete for the entire Śāntiparvan. The Āpaddharma, which was first to be completed, has at the end the date Saṁvat 1668 (cir. A. D. 1610), माघ शु. ३ रविवासरे, the scribe's name being given as वनमालिना राजपुत्रेण. The Rājadharma, completed by the same scribe named Vanamālin, has the date Saṁvat 1668 (cir. A. D. 1610) माघ व. ४ रविवासरे; while the Mokṣadharma does not give the scribe's name, the completion date being Saṁvat 1668 (cir. A. D. 1611) चैत्र शु. ५ शनिवासरे. The MS. was collated at Tanjore.

D$_3$ has the following star-passages in the Rājadharma, shared — with an occasional exception or two — by the N Recension as a whole: 4*, 7*, 10* (all, with Ś$_1$ K$_1$ D$_1$ missing; D$_7$ missing in the last two); 20*, 23*, 24* (all, without D$_7$; Ś$_1$ missing); 37*; 45* (except K$_3$ D$_4$. $_7$); 146* (except Da$_1$ D$_7$; plus T$_1$); 160* (except B$_1$ D$_7$); 183* (except Ś$_1$ B$_1$ D$_7$. $_8$); 237* (D$_1$ missing); 249*, 257* (both, except D$_7$); 296* and 297*. The following (ignoring a sporadic exception or two) are shared by NS Recensions except the primary ŚK group: 33*, 39*, 42*, 43*; 56* (mentioning Yudhiṣṭhira's राज्याभिषेक by Kṛṣṇa with शङ्ख, instead of by Dhaumya with गोशृङ्ग, as correctly given in Ś$_1$ K$_1$. $_2$); 70* (except D$_4$. $_8$; G$_3$ missing); 104*, 147*, 148*, 149*, 206*, 211*; 212* (B$_1$ D$_1$ missing in the last two); 214* (except M$_1$. $_3$. $_4$; B$_1$ D$_1$ missing); 217*, 219*, 221* (all three with D$_1$ missing); 246* (B$_1$ om.); 250*, 251*, 256*, 258*, 290*, 293* and 294*. The following are shared by NS minus M: 73*, 79* and 80*; the following by NS minus T$_1$ G$_2$. $_4$: 222*; the following by NS minus primary ŚK and M: 97*, 121*; the following by NS minus Ś$_1$ and one or two addl. MSS.: 117*, 118*; and 207* by S, with a couple of sporadic N sharers. The sharers of the remaining

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Rājadharma star-passages in D_3 conveniently constitute the group: $K_{4.5}$ V_1 B Da Dn $D_{2.5.6.8}$, as illustrated in 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. Solitary departures from the group are illustrated in 270 (plus K_1); 66* (plus K_2); 152*, 262*, 265*, 295* (all, minus K_4); 287* (minus B_1); 40*, 52* (both, plus D_1); and 101*, 102*, 116* (all, minus D_3). Two departures from the group are illustrated in 300* (plus $Ś_1$ minus K_4); 271* (plus K_1 minus K_4); 65* (plus K_2 D_7); 89* (plus K_2 minus K_5); 263* (minus K_4 B_1); 49* (minus K_4 plus D_1); 100*, 112*–115*, 213* (all, minus K_4 D_3); 51* (minus K_5 plus D_1); 132* (minus Da plus D_1); and 107* (plus D_4 minus D_3). Three departures: 133* (plus $K_{2.3}$ minus D_3); 8* (plus K_2 minus K_5 D_7); 71*, 76*, 93* (all, plus K_2 D_1 minus D_3); 204* (plus K_3 $D_{4.7}$; B_1 D_1 missing); 136*, 156* (both, minus $K_{4.5}$ B_2); and 130* (minus Da $D_{1.3}$). The rest are: 25*, 46*, 72*, 90*, 105*, 108*, 186* (all, with four departures); 78*, 106* (both, with five departures); 75*, 119* (both, with seven departures); and 215* (lacking the entire B, V_1 and K_4) — to which may be added, as sporadic cases, 54* (shared with Dn $D_{2.6}$ T G); and 197* (shared with K_5 *alone*).

Turning, next, to the star-passages in the Āpaddharma, D_3 has 346* as its only solitary star-passage; while 306* it shares with K_5 $Dn_{1.n_3}$ $D_{2.3}$. Stars shared by D_3 with the N Recension as a whole, less the primary ŚK group, are: 357* and 379*; while D_3 shares 323*, 371*, 375*, 393*, 410* and 425* with N minus V_1 B Da and a few D MSS.; 377* with NS minus TG; 409* and 423* with NS minus primary ŚK; 412* and 429* with NS minus M; 307* with NS minus primary ŚK and TM; and 318* with NS minus primary ŚK and M. The majority of the remaining stars in the Āpaddharma are shared by D_3 with the group K_5 V_1 B Da $Dn_{1.n_3}$ $D_{2.5.3}$ — the instances being: 348*–350*, 358*, 363*, 373*, 435*. Solitary departures from the group are exemplified in 309*, 314*, 316*, 319*–322*, 361* and 401* (all, with plus K_3); 370* (with plus K_4); 439*, 440* (both, with minus Da_2); 422* (with minus Dn_1); 372* (with minus Dn_3); and 386*, 388* (both, with plus D_4). Two departures in 357* (with plus $K_{3.4}$); 364*–366*, 368*, 380* (all, with plus K_3 D_4); 374* (with plus K_3 minus D_5); 385*, 413*, 414* (all, with plus K_4 D_4); and 310* (with minus B_1 D_5). Three departures: 397* (plus $K_{3.4}$ D_4); 381* (plus K_3 D_4 minus D_3) and 383* (plus K_4 D_4 minus D_5). The rest are: 311*, 353*, 362* and 402*.

Finally, in the Mokṣadharma, D_3 offers the following star-passages shared with the N Recension as a whole, with a few sporadic exceptions: 490*, 559*, 653* (with M_5), 756*, 882*, 901* ($Ś_1$ D_6 missing in the last three). The following passages are shared by N minus the primary ŚK group: 475*, 509*, 531*, 720* — the following amongst them lacking, in addition, the entire V_1 B Da group: 460*, 461* (plus Da_4), 479*, 484*, 486*, 494* (plus B_7), 498*, 561*, 693* (plus V_1 B_3), 708*, 713*, 722*, 751*, 785*, 808*, 876*, 898*, 914* and 915*. The following shared passages are common to the NS Recensions minus the primary ŚK group: 464*, 469*, 477*, 502*,

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532*, 545* (lacking B except B_7), 555*, 569*, 610* (lacking the entire K group), 627*, 667*, 672*, 673*, 687*, 714*, 717*, 804* (last two also omitting TG), 724*, 734*, 803*. The following are common to NS minus M: 524*, 556*, 788*, 798*, 840*, 860*, 861*, 892*, 902* (Ś1 missing in the last five). The sharers of the remaining star-passages in D_3 constitute a group consisting of K_6 V_1 $B_{0.6-9}$ $Da_{3.4}$ $Dn_{1.n_4}$ D_3 $D_{2.5.8}$, as illustrated in 649*, 786*, 887*, 891*, 904*, 905* and in 805*, 810*, 813*, 836*, 846*, 848*, 851*, 866* — V_1 missing in the case of the last eight. Solitary departures from the group are found in 684*, 814* (both, plus K_4; V_1 missing in the latter); 651* (minus V_1); 743*, 754*, 815* and 838* (all, minus D_5; V_1 missing in the last two); 654*, 675* (both, plus D_6); 685*, 747*, 750*, 755*, 769*, 795* and 833* (all, plus D_7; V_1 missing in the last two); 650* (plus D_9), and 775* (plus G_2). Two departures are illustrated in 520* (plus K_4 minus D_2); 787* (plus K_7 minus D_2); 721* (minus V_1 D_5); 691* (minus V_1 plus D_7); 753* (minus D_3 plus D_7); 496*, 500* and 735* (all, minus D_5 plus D_3); 689* (minus D_5 plus M_7); 540*, 626*, 631*, 690*, 695*, 701*, and 706* (all, plus $D_{6.7}$). Three departures are illustrated in 491* (plus K_4 $D_{6.7}$); 465* (minus V_1 D_3 plus D_6); and 458* (minus $B_{6.7}$ plus D_6). The rest are 511*, 715*, 716* and 736*, which do not call for detailed description.

Turning next to omissions in D_3, in the Rājadharma, its omissions are for the most part shared by only a couple of MSS. For example, it omits 12. 77. 11^{ab} with K_4; 87. 16 with D_2; 92. 31–32 and 99. 29 (both, haplographically and with $D_{2.5}$); 61. 19^{cd} and 91. 9 (both, with $D_{2.5.6}$; last by haplography); 66. 14 (hapl., with K_3 $D_{2.5}$); 76. 16^{ab} (hapl., with K_3 B_1 $D_{2.5}$); and 67. 5^{bc} (hapl., with K_4 Da $D_{2.5}$ G_1), and 92. 44^{c}–45^{b} (hapl., with K_5 $D_{2.5}$ G_1). It will be noted that, in most of the omissions above mentioned, manuscripts of the B version only rarely occur as sharers. In the remaining four cases of omission, viz., 47. 79*, lines 7–8 (hapl.), 74. 10^{ab} (hapl.), 101. 33^{ab} and 126. 45^{ab}, the sharers belong for the most part to the group that was in evidence in the case of star-passages, the first two with no participant from K group, the second adding $M_{1.3.4}$ instead.

In the Āpaddharma, it is somewhat curious to find that, out of eight omissions — all haplographical — presented by D_3, only that of 149. 70^{ab} is found shared by the star-group. In none of the others does any B version MSS. appear as co-sharers. The omission of 167. 4^{c}–5^{b} is limited to Ś1 $K_{1.2.4}$ D_1. The omission of 138. 50^{c}–52^{d} is shared by D_8 alone and of 139. 48–49 by D_8 plus $M_{2.4}$. The other cases do not call for specific mention, being haplographical and more or less sporadic.

In the Mokṣadharma, we meet three solitary omissions in D_3 — all haplographical: 12. 168. 6^{c}–7^{b}, 258. 53 and 312. 36^{c}–37^{b}. The omissions (hapl.) of 262. 21^{a}–22^{b} and of 303. 9^{c}–10^{b} are limited to a few D MSS. with no MS. of the B group as a sharer. The sharers of 240. 10^{cf} (hapl.), 254. 12^{ab}, 308. 154^{cd} (hapl.) and 326. 45^{ab} belong for

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the most part to the star-group — the second and the third lacking sharers from the ŚK group. The omission of 280. 20^{a}–21^{b} is shared by the N Recension as a whole (Ś$_1$ missing); while that of 169. 11^{cd} and 12^{cd} is shared by N minus primary ŚK group with G$_2$ M$_{1.5.7}$ added from the S Recension.

The details about transpositions and addl. colophons in D$_3$ might be passed over as not of much significance from the point of view of MSS. relationship. Lastly, as to Appendix passages, D$_3$ gives, in the Rājadharma, No. 4, which is common to the N Recension; and, in the Mokṣadharma, No. 28, shared with N (Ś$_1$ missing); and No. 32, shared with the majority of the NS Recensions minus the M group, Ś$_1$ missing.

D$_4$

Poona, Bombay Government Collection of MSS. (deposited at the Bhandarkar Oriental Research Institute, Poona), Nos. 219, 220 and 221 of 1887–91. Written on country paper in Devanāgarī characters. Size 14·4″ × 6·5″, with 15 lines to a page and 50–52 letters to a line. Margins ruled in red. References and adhy. colophons are marked off by double daṇḍas. There is no numbering given for stanzas or adhyāyas. Fairly good condition. The MS. contains all the three sub-sections of the Śāntiparvan; and though the pagination differs with the sub-sections, it seems to be one continuous MS., there being 100 folios in the Rājadharma, 35 in the Āpaddharma, and 153 in the Mokṣadharma. The MS. is undated.

As to the star-passages in D$_4$, in the Rājadharma, we come across the following solitary stars: 44*, 137*, 150*, 172*, 202*, 205*, 231*, 238*, 253* and 276*; while the following four have only sporadic sharers: 145* (with K$_{3-5}$); 216* (with K$_3$ Dn); and 234* (with Ś$_1$ K$_{1-4}$ B$_1$ Dn; D$_1$ missing). The following stars — viz., 37*, 296* and 297* — are shared with the N Recension as a whole, and the rest with the exceptions noted: 4*, 8* (both, with Ś$_1$ K$_1$ D$_1$ missing); 7*, 10* (both, with minus D$_7$; Ś$_1$ K$_1$ D$_1$ missing); 20*, 23*, 24* (all, minus D$_7$; Ś$_1$ missing); 80* (plus T$_1$ G$_{1.2}$); 146* (minus Da$_1$ D$_7$ plus T$_1$); 160* (minus B$_1$ Da D$_7$); 204* (minus Ś$_1$ K$_{1.2}$; B$_1$ D$_1$ missing); 237* (D$_1$ missing); 249* and 257* (both, minus D$_7$). The following are shared with the NS Recensions, minus the primary ŚK group: 42*, 43*, 56*, 121*, 147*–149*, 211* (B$_1$ D$_1$ missing), 217*, 220*, 221*, 222*, 251*, 256* and 258*; 73* and 248* (both, with NS minus M); while the following with the NS Recensions, minus the exceptions noted: 117* (minus Ś$_1$ K$_{2.5}$ Da$_2$ G$_2$); 118* (minus Ś$_1$ K$_{2.4}$ Dn D$_{1.6}$ T$_2$ G$_1$); 261* (minus K$_5$ V$_1$ B Da Dn D$_{2.3.5.6}$ T$_2$ G$_3$ M); 290* (minus Ś$_1$ K$_{3.4}$ D$_1$; G$_3$ missing); and 294* (minus Ś$_1$ K$_{1.2.4}$ D$_{1.7}$ T$_1$ G$_3$ M$_{1.3}$). The following two give sporadic sharers from N as well as S, but with no sharer from B or M versions: 64* (with K$_{3-5}$ D$_7$ T G$_{1.2.4}$); 86* (with Ś$_1$ K D$_{1.7.8}$ T G$_{1.2}$). There remain, finally, star-passage 107* shared with K$_{4.5}$ V$_1$ B Da Dn D$_{2.3.5.6}$; 105*, 106* and 108* presenting the same sharers minus K$_4$ plus D$_1$.

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In the Āpaddharma, D_4 has nine solitary stars : 387*, 398*, 419*, 428*, 432*, 433*, 437*, 441* and 445* ; seven stars with a solitary sharer, viz., K_2 (443*) and K_3 (308*, 356*, 359*, 367*, 369* and 434*) ; besides 351* (with K_3 and G_1), and 394* (with V_1 $B_{1.4}$ Da). In the following five cases, the sharers are mostly of the N Recension, but there is no representative of the B version amongst the sharers : 324* (with $Ś_1$ $K_{1.2.4}$ $D_{1.9}$), 391* (with K_5 Da $Dn_{1.n3}$ $D_{2.3.8}$), 393* (with K_5 Da $Dn_{1.n3}$ $D_{2.3.8}$ M_2), 412* (with $Ś_1$ K V_1 Da $Dn_{1.n3}$ $D_{1-3.7-9}$ T G_5), and 425* (with K_5 $Dn_{1.n3}$ $D_{2.3.8}$). There are two cases where the star belongs to NS as a whole, with dissenting MSS. indicated : 395* (minus $Ś_1$ $K_{2.4.5}$ $Dn_{1.n3}$ $D_{1-3.6-8}$) and 423* (minus $Ś_1$ $K_{1.4}$ $B_{2.4}$ $M_{1.3}$) ; two cases (382*, 409*), where it is shared by NS minus primary ŚK ; while in 377*, the star is shared by NS (minus D_7 TG). The remaining stars in D_4 are shared by the group consisting of $K_{3.5}$ V_1 B Da $Dn_{1.n3}$ $D_{2.3.5.8}$, as illustrated in 364*, 365*, 366*, 368* and 380*. There is one departure from the sharing group in 386*, 388* and 396* (all, minus K_3), and in 397* (plus K_4) ; two departures in 385*, 413* and 414* (all, minus K_3 plus K_4) ; and in 381* (minus Dn_3 D_8). There is one case with three departures, viz., 383* (minus K_3 D_5 plus K_4) ; and one more, with four departures : 402* (with minus K_3 $B_{3.4}$ D_5).

In the Mokṣadharma, there is in D_4 no case of a solitary star ; but cases where stars in D_4 have sporadic sharers are no less than twenty-six : 679* (with K_7 Ds_2 $D_{5.6.9}$) ; 489* (with K_7 Da_3 D_9 $M_{1.6}$) ; 763*, 797* (both, with K_7 Ds_2 D_9) ; 661* (with K_7 $D_{5.6.9}$) ; 764* (with K_7 $D_{5.7.9}$) ; 645* (with K_7 $D_{6.9}$) ; 467*, 560*, 630*, 757*, 758*, 762*, 784*, 791*, 821*, 829*, 855*, 863*, 880*, 893*, 899* and 909* (all, with K_7 D_9) ; 812* (with K_7 D_9 T $G_{1-3.6}$) ; 830* (with K_7 D_9 T $G_{2.3.6}$) ; and 501* (with $D_{5.9}$). It will be noticed that the B version is conspicuous by its absence amongst the above mentioned sporadic groups, as also in the following nearly twenty cases, where several sharers come from both the N and S Recensions, the examples being — 461* (with $K_{6.7}$ Da_4 $Dn_{1.n4}$ Ds $D_{2.3.5.6.8.9}$), 478* (with K_7 $Dn_{1.n4}$ Ds_2 $D_{2.6.9}$), 479* (with K_6 $Dn_{1.n4}$ Ds $D_{2.3.5.6.8}$), 484* (with $K_{6.7}$ Da_3 $Dn_{1.n4}$ Ds $D_{2.3.5.6.8.9}$), 486* (with $K_{6.7}$ $Dn_{1.n4}$ Ds $D_{2.3.5.6.8.9}$), 561* (with $K_{6.7}$ $Dn_{1.n4}$ Ds $D_{2.3.6.8.9}$), 704* (with K_7 $Dn_{1.n4}$ Ds $D_{6.9}$), 705* (with K_7 Dn_4 Ds $D_{6.9}$), 708* (with $K_{4.7}$ $Dn_{1.n4}$ Ds $D_{3.5-7.9}$), 779* (with $K_{1.4}$ V_1 Ds_2 $D_{7.9}$ T_2 $G_{1.3.6}$), 785* (with $K_{6.7}$ $Dn_{1.n4}$ Ds $D_{2.3.5.8.9}$), 793* (with $Ś_1$ $K_{1.2.4.7}$ D_9), 828* (with $K_{1.7}$ $Da_{3.a4}$ $D_{5.7.9}$ T $G_{1-3.6}$ $M_{1.5-7}$), 831* (with $K_{1.2.4.7}$ $Da_{3.a4}$ $D_{5.7.9}$ T $G_{1.3.6}$ $M_{1.5-7}$), 832* (with $K_{1.2.4.7}$ $Da_{3.a4}$ $D_{5.7.9}$ T $G_{1-3.6}$ $M_{1.5-7}$), 852* (with $K_{1.2.4.7}$ $D_{5.7.9}$ T $G_{1-3.6}$ $M_{1.5-7}$), 876* (with $K_{6.7}$ V_1 $Dn_{1.n4}$ Ds $D_{2.3.5.7-9}$), 898* (with K_7 $Dn_{1.n4}$ Ds $D_{2.3.5.8.9}$), 911* (with K_7 Ds_2 $D_{5.7.9}$ G_2 $M_{1.5.7}$), and 914* (with $K_{4.7}$ $Da_{3.a4}$ $Dn_{1.n4}$ Ds $D_{2.3.5.7-9}$ T_1 $G_{2.3.6}$ $M_{1.5.7}$). In the following two cases, 494* (with $K_{6.7}$ B_7 $Dn_{1.n4}$ Ds $D_{2.3.5.8.9}$) and 693* (with $K_{6.7}$ V_1 B_8 $Dn_{1.n4}$ Ds $D_{2.3.5-9}$), there is just one solitary B group representative. Next, we have stars shared by the N Recension

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as a whole, namely, 490* (minus B_0); 756*, 882* and 901* (all three, with $Ś_1$ D_8 missing; minus $D_{1.7}$ in the last two); by N minus primary ŚK, as illustrated in 488*, 509*, 531*, 716* and 736*; by NS minus primary ŚK in 464*, 469*, 477*, 502*, 532*, 627*, 659*, 672*, 673*, 714*, 724* and 734*; by NS minus primary ŚK and TG in 804*; and, lastly, by NS minus M in 788*, 798*, 840*, 860*, 861*, 892* and 902*.

Coming to omissions in D_4, we encounter a very large number of solitary omissions, out of which the following are due to haplography : 12. 2. 25–26; 4. 10; 20 from बुध्येथा (in 6^a) up to श्च (in 6^d); 24. 18^d–19^e; 25. 5^e–6^b; 26. 12^{ab} and 23^a; 35. 30^c–31^b; 36 from 7^d up to ब्रह्महा वि (in 8^c); 37. 26^c–27^b; 48 from प्रभुः (in 9^b) up to निःक्षत्रिया (in 10^b); 49. 44; 50. 34^{ab}; 59. 17^c–18^b and from न्यत्र (in 59^d) up to कामजा (in 60^c); 64 from तं (in 13^a) up to मास (in 13^d), and 25^c; 66. 11; 69 from पि (in 67^a) up to धर्मश्चा (in 68^a); 72 from खन्तं (in 24^c) up to पालय (in 25^b); 77. 2^d–3^e; 83 from 17^d up to ब्रूया (in 18^a); 86. 10^c–11^b; 100. 2^d–3^e; 101. 23; 116. 11^{ab}; 117 from मदगर्वितं (in 24^b) up to तं (in 25^b); 118 from सुशिक्षिता (in 3^d) up to राजा (in 4^a); 120. 10^c–11^b; 123 from दुदक (in 21^a) up to कृत्वैव (in 21^d); 125. 27^{ab}; and 126 from रघो (in 29^b) up to मानि (in 29^b). The non-haplographical omissions in D_4 are: 12. 2 from 11^a up to वि (in 11^d); 11. 16; 23. 14; 24. 6; 26 from नप्यन्ये (in 15^b) up to हन्ती (in 16^b); 27 from 17^a up to लोकान् (in 17^c); 28. 34^c–35^b; 41 from राजः (in 4^a) up to दर्थं (in 5^a); 46. 15 and 18; 50. 117*, line 1; 52. 15, and from णी (in 32^b) up to भगवान्नि (in 33^a); 53. 18^c–19^d; 59. 79^{cd} as also 132–139; 61 from 3^d up to वान (in 4^c); 63 from णे (in 28^d) up to योगा (in 29^d); 66. 15 and 33; 76 from सदा (in 11^a) up to ब्रह्मस्वे (in 12^a); 77. 5^{ab}; 78. 4^a–5^b; 83. 20^b–21^a and 28^c–29^b; 84. 22^{cd}; 89. 6^{ab}; 90 from प्रशंसे (in 17^c) up to कारयेत (in 17^f); 91. 217*, lines 3–4; 93 from च्छामि (in 1^c) up to तिहासं (in 2^b), from बलवान् (in 3^b) up to भ (in 4^b), and 5 as well as 6^e–7^d; 105. 11^{cd}, and from एवं (in 13^c) up to विदित (in 14^c); 106. 18^{cd}; 111. 3^d; 112. 31^c–32^d; and from यत्प्रभु (in 64^b) up to स्थापितो (in 65^a); 119. 10; 121. 12^{bc}; 123 from धर्मार्थं (in 1^a) up to प्रतिष्ठिता (in 1^d), and from सर्वे (in 4^c) up to मूलमे (in 5^c); 124. 1^d–2^a, and from त्वत्तः (in 8^b) up to नेष्यामि (in 8^c); 126 from प्रार्थिताः (in 35^d) up to त्वं च (in 36^c); 128. 26^c–27^b and 44^c–45^b. — Both kinds of these solitary omissions are far too many to be normal. The shared omissions are : by haplography : 12. 29. 108 (with $Ś_1$); 47. 52 (with $Ś_1$ $K_{1.3.5}$ D_8); 85. 3 (with $Ś_1$ $K_{1.2}$ $D_{2.6}$ G_3); 89. 21 (with K_1); 16. 15^{cd} (with K_{1-4} $D_{1.7}$ T_1 G_3); 47. 80*, lines 1–2 (with $K_{1-3.5}$ $D_{1.3}$); 128. 37 (with $K_{1.2}$ D_1 $G_{1.2}$); 84. 35 (with K_3 D_7 T_1); 10. 26^{cd} (with K_3 D_8); 46. 4^{ab} (with K_4 B_1 D_1); 128. 10^{bc} (with K_5 D_5); 26. 23^c–24^d (with Da_2); 68. 22 (with D_6); 54. 26^{cd} and 99. 11 (both, with D_7); and 11. 17^f–19^d and 94. 22^c–23^d (both, with G_1). The non-haplographical shared omissions are : 12. 55. 12^{cd} (with $Ś_1$ K_{1-4} D_8); 40. 7^{ab}, 50. 6^a–7^b, 90. 15^{cd}, 91. 18, and 92. 50^{ab} (all, with K_3) 48. 5^{ab} (with D_1), and 29. 29^{cd} (with D_8).

In the Āpaddharma, the solitary haplographical omissions in D_4 are : 12. 136 from प्रतम् (in 52^d) up to सतां (in 54^e); 137. 81^d–82^e; 141. 4^e–5^b and 8^e–9^b; 152. 7^a; 154

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from स्य (in 37^a) up to भीष्मं (in 38^b); 157. 1^c–5^d; 159. 24^{bc}, and 45^{abcd}; 160. 23^{ab}, and from कुन्द (in 75^d) up to मुचु (in 76^a); 162. 43^{ab}; 163. 8^{abcd}; and 165 from भोक्तव्यं (in 29^a) up to पथि (in 30^a). The solitary omissions without haplography are the following : 12. 129. 2^{bc}; 136 from त्या (in 13^d) up to विनि (in 14^d), 119^c–120^b, 166^c–168^a, and from क्षो (in 205^d) up to विश्वसेत् (in 206^d); 137 from माता (in 26^a) up to क्लिन्न (in 26^c), and from मूर्छितैः (in 53^b) up to कालः (in 53^c); 148 from न जातु (in 21^c) up to नैत (in 22^c); 152. 7^{cd}; 156. 2^c–3^b; 159. 1^d–2^b, from स सोमं (in 5^d) up to धार्मिके (in 6^d), and 30^{cd}; 162 from स्तथा (in 35^d) up to षेण (in 36^c); and 165. 12^{ab}. Compared with these solitary omissions of both kinds, the shared omissions are very few : namely, by haplography : 138. 33^c–34^b; 142. 10^{bc} (both, with K_3); 136. 74^d–75^a (with K_3 D_5); 158. 1^{bc} (with B_1 G_1 M_3); and 162. 17^b–18^a (with G_1); while, without haplography : 136. 104^{cd}, and 140. 23 (both, with K_3 : D_9 being an additional sharer in the first).

In the Mokṣadharma sub-section also there is in D_4 quite a plethora of omissions. The solitary omissions by haplography are : 12. 170 from वान् (in 11^c) up to धन (in 12^c); 178 from समा (in 9^b) up to प्राणापान (in 10^b); 190 from निरयगामिनः (in 5^b) up to भविता (in 5^d); 196. 17^a–18^b; 206. 10^c–11^b; 209 from अप्रतिघं (in 13^b) up to भूता (in 14^c); 210 from विमुच्यते (in 35^d) up to जगतो (in 36^d); 212 from भूतं (in 32^a) up to श्रितः (in 32^b); 215 from प्रभवा (in 29^d) up to विद्यया (in 30^d); 217 from क त्वया (in 35^b) up to शत (in 36^b); 221. 55^c–56^d; 223. 5^c–6^d; 227. 17^b–18^a; 228 from च (in 19^c) up to सवर्ण (in 23^d); 229. 16^d–17^c; 239. 12^b–13^a; 240 from तान (in 8^b) up to तदा भव (in 9^b); 254. 15^c–16^b; 259 from भवेत् (in 18^a) up to पुरा (in 19^c); 262 from ह्याधिगच्छति (in 1^f) up to ब्राह्म (in 2^d); and from णा विदुः (in 21^b) up to धर्म (in 22^b); 267 from ख (in 23^d) up to तद्विद्यात् (in 24^d); 271. 36-37 and 47^a–48^a; 273 from त्रिलोक (in 23^a) up to प्रीते (in 23^b), and from सि (in 61^c) up to पठि (in 62^c); 280 from न तु (in 2^d) up to पुण्ये (in 3^d); 282 from भिष्टुतं (in 18^b) up to तदाहुर (in 19^c); 288. 41^b; 289. 3^c–5^d; 290 from राजेन्द्र (in 73^c) up to वहति (in 74^c); 291 from ते जगत् (in 12^b) up to क्षर (in 13^b); 293. 4^a–5^b and from निर्णयात् (in 27^d) up to वक्ष्यति (in 28^b); 306. 59^c–60^d and 70^b–70^e; 307 from वाप्याथ (in 1^c) up to प्रयोगै (in 2^c); 308. 16^d–17^c; 309 from मेव (in 56^c) up to ख (in 57^c); 311 from भाविता (in 11^c) up to तदा (in 12^c); 314. 4^d–5^e; 316. 27; 324 from वान्विष्णुः (in 30^a) up to महाभा (in 31^a); 330 from समा (in 46^d) up to यणः (in 47^c), and from सोऽभवत् (in 48^d) up to परशु (in 49^d); 335. 29^a–30^d; and 338. 6. — The solitary omissions without haplography are : 12. 171 from यात्स (in 16^a) up to विवि (in 17^a); 175. 35 (with ref.); 185 from मुत्प (in 4^d) up to चर्योप (in 5^c); 192. 32; 201 from जावे (in 17^c) up to विरूपा (in 18^d); 203. 40^a; 211 from नाम (in 6^a) up to तत्त्वज्ञा (in 7^b), and from वत् (in 43^d) up to अर्थास्त (in 45^a); 213 from पृथगा (in 6^d) up to राजा स्व (in 7^d); 217 from बुद्धि (in 30^d) up to दृश्यते (in 32^a), and from चैव (in 42^c) up to नियच्छामि (in 43^c); 218 from हितः (in 24^a) up to यस्मिन् (in 25^a); 219 from शिष्टः (in 8^c) up to न तु (in 9^b); 220 from स्था मया (in 27^c) up to पर्यायेणासि (in 28^c); 232 from तेजः (in 11^a) up to वर्तयन् (in 12^b); 254 from भूत (in 35^c) up to उपल (in 36^c); 260 from यजमान (in 26^b) up to मिति (in 26^f); 267. 16, and from प्रैति (in 33^a) up to तप्यन्ते (in 34^a); 272 from समा (in 15^d) up to गमन्

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(in 16^d), and from चास्मै (in 36^d) up to सुरेश्वर (in 37^d), as also from न (in 39^a) up to माने (in 40^a); 276 from प्रय (in 52^b) up to कृ (in 53^b); 281 from वान्वै (in 13^d) up to मोद (in 14^d); 284 from मैं (in 10^c) up to वेंदम् (in 11^d), and from पुनः (in 33^b) up to ज्याय (in 34^b); 288. 41^d–42^a; 290 from गुणाश्च (in 4^c) up to विष (in 5^b), and from महा (in 59^a) up to शुभान् (in 60^a); 292 from याजना (in 25^c) up to मृत्यु (in 26^a); 306 from यम (in 50^a) up to वैतौ (in 51^a), and from श्रुतम् (in 57^b) up to कपिलस्य (in 58^b); 306. 73, and from ज्ञानयज्ञ (in 107^c) up to याज्ञ (in 108^b); 318. 21^c–22^d; 321. 5^a–6^b; 322 from सर्गजा (in 33^d) up to ह्यसौ (in 34^d); 329 from ब्राह्मणा (in 8^3) up to प्राणा (in 8^4); 331 from एकान्त (in 50^b) up to प्रति (in 51^b); 332 from यताः (in 18^b) up to जातौ (in 19^b); 333. 15^c–16^b; 335. 31^c–32^d; 336 from पश्यत्येनं (in 72^a) up to देवाश्च ऋ (in 73^a); 346 from तिथ्य (in 6^c) up to हेतो (in 7^c); 348. 7^d; 349 from प्रका (in 15^a) up to तस्य मे (in 16^a); and 353. 5^c–6^c.

The shared haplographical omissions in D_4 found in the Mokṣadharma are: 12. 145. 13^{cd} (with $\acute{S}_1$ $K_{1.2.4.7}$ $B_{8.9}$ $Da_{3.a_4}$ $D_{5.7.9}$); 258. 68 (with $\acute{S}_1$ $K_{1.2.4}$ $D_{2.8}$); 280. 5^{cd} (with $K_{1.2.4.7}$ D_9 T_1); 291. 1^{cd} (with $K_{1.2.4}$ Da_3 Dn_1 Ds_1 $G_{1.2}$ M_6); 290 from श्रुति (in 39^d) up to विज्ञाय (in 40^d) (with K_1); 212. 29^b–30^a, and 224. 52^c–54^b (both with $K_{2.4}$); 254. 29^{cd} (with $K_{2.7}$ $D_{7.9}$ G_1); 317. 12^{ab} (with $K_{3.7}$ $D_{7.9}$ $G_{2.3}$); 285. 17^c–18^b (with K_2 D_7 $G_{2.3}$); 222. 2, and 228. 13^c–15^b (both, with K_6); 297. 9^{cd} (with K_7 V_1 $B_{0.8}$ Dn_4 $D_{5.7.9}$ T $G_{1-3.6}$); 290. 6^{cd} (with K_7 B_9 $Da_{3.a_4}$ $D_{2.9}$); 348. 8^{cd} (with K_7 Ds_1 D_9); 237. 12 (with K_7 $D_{2.9}$); 299. 17^{cdef} (with K_7); 181. 18^{ab}, 184. 10^4 (from ब्रह्मर्षि up to लब्धेन वा), 190. 10^c–11^b, 196. 21, 198. 7, 202. 30–31, 207. 8^c–9^b, 214. 6, 219. 2^6–3^b, 261. 36–37, 290. 46^{ab}, 312. 28^c–29^b, 313. 17^c–18^b, 332. 21^{cd} (all, with K_7 D_9); 335. 79^{bc} (with K_7 D_9 G_6); 326. 30^{ab} (with B_0 $D_{5.7}$ G_2 $M_{1.5-7}$); 224. 15^c–16^b; 261 from वर्त (in 12^c) up to विश्रम्मे (in 12^d) (both, with B_9); 187. 53^{ab} (with B_9 D_9); 274. 39^{cd} (with $Da_{3.a_4}$); 252. 6^{cd} (with Ds_2); 277. 43, 288. 11, 290. 94^d–95^c, and 306 from नान्यथा (in 87^d) up to वर्णा (in 88^c) (all, with D_5); 256. 10de (with D_6); 172. 33 (with D_7); 225. 5^c–7^b (with T_1); 172. 27 (with G_1); and 262. 41^c–43^b (with $M_{1.6}$). — The shared non-haplographical omissions are: 12. 337. 38^{cd} and 338. 18^{cd} (both, with $K_{1.2.7}$ D_9 G_1); 177. 29^{ab} (with K_7 $D_{5.8.9}$); 331. 5^{ab} (with K_7 $D_{5.9}$); 183. 10^9, 220. 47, 235. 1, 292. 36de, 294 from तत्त्व (in 34^d) up to च प्र (in $34^{e'}$), 318. 27^{cd}, 327. 92^c–93^b, and 336. 17^{ab} (all, with K_7 D_9); 247. 11 (with K_7 D_9 T_1 $G_{1-8.6}$); 177. 37 (with K_7 D_9 $M_{1.6.7}$); and 309. 33^a (with D_9). — It will be noticed that the omissions in D_4 in all the sub-sections are considerably more than normal.

Coming to transpositions in D_4, in the Rājadharma, it presents three solitary cases — adhy. 55. 6 and 7, 8 and 9; adhy. 84. 36 and 37; besides three others, viz., 21. 7^{cd} and 8^{ab} (shared with B_2 Da); 42. 7 and 8 (shared with K_8); and 72. 8 and 9 (shared with K_1). — In the Āpaddharma, there are two solitary cases: 136. 81^{ab} and 81^{cd}; and 152. 7^b and 7^c; besides one more, 131. 10^{cd} and $10^{e'}$ (shared with K_8 D_7 T $G_{1.2.5}$ M). — In the Mokṣadharma, there is one solitary case: 350. 5 and 6, besides

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11 more, shared as under : 254. 12^{ab} and 12^{cd} (with K1. 2. 6. 7 B7–9 Da4 D5–7. 9 T G1–3. 6 M1. 5–7) ; 290. 13^{ab} and 13^{cd} (with K1. 2. 4 D9) ; 324. 15^{cd} and 15^{ef} (with K1. 2. 7 D9) ; 326. 37^{cd} and 37^{ef} (with K1. 4. 7 D7. 9 T G1–3. 6) ; 220. 100^{cd} and 100^{ef} (with K6 V1 B0. 6–9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8) ; 326. 11^{ab} and 11^{cd} (with K7 D5. 9) ; 223. 20 and 21 (with K7 D6. 9) ; 273. 8^{ab} and 8^{cd} (with K7 D7. 9) ; 192. 65^{ab} and 65^{cd}, as also 234. 24^{ab} and 24^{cd} (both, with K7 D9) ; and 286. 2^{c} and 2^{d} (with D9 T1).

As to Appendix passages, besides No. 4 in the Rājadharma, D4 gives only one more passage, App. I, No. 28, in the Mokṣadharma, the latter being also given by K1. 2. 4. 6. 7 V1 B0. 6–9 Da3. a4 Dn1. n4 Ds D2. 3. 5–9 (Ś1 missing). —Other details about D4 are not of much significance.

D5

Tanjore, Sarasvathi Mahal Library, No. 1167 (Rājadharma), No. 1166 (Āpaddharma), and No. 1168 (Mokṣadharma). The three sub-sections are separately paged : Rājadharma, folios 1–151 ; Āpaddharma, folios 1–60 ; Mokṣadharma, folios 1–248. It seems to be a continuous MS. written on country paper in Devanāgarī characters, careful and legible. Size $13\frac{1}{2}'' \times 5''$. There is a lacuna in the Mokṣadharma from adhy. 278. 35^{d} up to 279. 24^{c}. Otherwise the MS. is complete. Margins ruled in black with occasional corrections on the margins. There is no date given at the end of the Rājadharma and the Mokṣadharma sub-sections ; but the Āpaddharma (which apparently was written first) carries the date : संवत् १७४५ समये ज्येष्ठ सुदि १५ .... (*cir.* A. D. **1823**).

In the Rājadharma, D5 presents no solitary star-passage. The following are, however, shared sporadically : 38* (with K5 D8) ; and 215* (with K5 Dn D2. 3. 6. 8). Stars common to the N Recension as a whole (with a few exceptions) are 4*, 7*, 10*, 20*, 23*, 24*, 37*, 45*, 146* (plus T1), 160*, 237*, 249*, 257*, 270*, 296* and 297* ; while the following are shared with N minus ŚK : 119*, 136* and 156*. Stars shared with NS minus primary ŚK are : 33*, 39*, 42*, 43*, 56*, 70*, 76*, 97*, 104*, 147*–149*, 206*, 211*, 212*, 217*, 219*, 251*, 256*, 258*, 290*, 293* and 294* ; while those shared by NS minus M are : 73*, 79*, 80* and 121* ; whereas shared with NS minus primary ŚK as well as M (except M2) is 214*. Stars shared by NS minus a few sporadic exceptions are : 117*, 118*, 221* and 222*. The remaining stars are shared by D5 with MSS. constituting the group : K4. 5 V1 B Da Dn D2. 3. 6. 8, as instanced in 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. Solitary departures from the group are met with in 66* (plus K2) ; 152*, 262*, 265* and 295* (all, minus K4) ; 287* (minus B1) ; 40*, 52* (both, plus D1) ; and 101*, 102* and 116* (all, minus D8). Two departures, in 300* (plus Ś1 minus K4) ; 271* (plus K1 minus K4) ; 263* (minus K4 B1) ; 49* (minus K4 plus D1) ; 100*, 112*–115*, 213* (all, minus K4 D8 ; B1 missing in the last) ; 51* (minus K5 plus D1) ; 132* (minus Da plus D1) ; and 107* (plus D4 minus D8). Three departures are illustrated in 25* (plus K3 D1 minus B1) ;

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133* (plus $K_{2.8}$ minus D_8); 89* (plus K_2 minus K_5 D_8); 71* and 93* (both, plus K_2 D_1 minus D_8); 65* (plus K_2 D_7 M_2); and 130* (minus Da D_8 plus D_1). The rest are : 8*, 46*, 72*, 78*, 90*, 105*, 106*, 108*, 183* and 186*.

In the Āpaddharma, we have, in D_5, four cases of sporadic star-sharers, viz., 317* (with K_3 V_1 B Da Dn_1), 448* (with K_5 V_1 B Da $Dn_{1.n_3}$), 420* (with V_1 B Da Dn_1), and 421* (with D_7 T $G_{1.2.5}$ M) — the last being mainly S star, while the first three have no representative of the D version. Stars 301* (with $Ś_1$ K Da $Dn_{1.n_3}$ $D_{1-3.8.9}$) and 323* (with $Ś_1$ K $Dn_{1.n_3}$ $D_{2.3.8}$) have no B group sharer. Stars 382*, 409* and 423* are shared by NS minus primary ŚK, star 377* by NS minus TG, and star 429* by NS minus M ; while star 395* is NS star with several omissions from K and D versions. The sharers of the remaining star-passages constitute the group $K_{3.5}$ V_1 B Da $Dn_{1.n_3}$ $D_{2.3.8}$, the instances being 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401*. Solitary departures from the sharing group are exemplified in 348*–350*, 358*, 363*, 373* and 435* (all, minus K_3); 357* (plus K_4); and 364*–366* and 380* (all, plus D_4). Two departures in 370* (minus K_3 plus K_4); 439*, 440* (both, minus K_3 Da_2); 422* (minus K_3 Dn_1); 372* (minus K_3 Dn_3); 386*, 388* and 396* (all, minus K_3 plus D_4); 397* (plus K_4 D_4); 307* (plus K_4 G_1); and 368* (plus D_4 minus D_3). Three departures in 385*, 413* and 414* (all, minus K_3 plus K_4 D_4); 312* (minus K_3 Dn_3 plus D_1); and 352* (minus K_3 $D_{3.8}$).

In the Mokṣadharma, while D_5 presents no case of a solitary star-passage, the sharers in the following instances are few and sporadic : namely, K_7 Ds_2 $D_{4.6.9}$ in 679* ; K_7 $D_{4.7.9}$ in 764* ; K_7 $D_{4.9}$ in 661* ; $B_{7.9}$ $Da_{3.a_4}$ D_7 in 916* ; Dn_4 $D_{2.8}$ in 471* ; Ds in 497* ; $D_{4.9}$ in 501* ; and D_7 alone in 707*, 709*, 728*, 739*, 768* and 782*. In the following cases, the B version (along with V_1 in most cases) is absent amongst the sharers, which belong, in the last seven cases, to both the NS Recensions : 461*, 479*, 484*, 486*, 708*, 785*, 876*, 898* and 915*, together with 545*, 828*, 831*, 832*, 852*, 911* and 914*. The following are shared by the N Recension as a whole (with occasional lapses) : 490*, 559*, 653* (plus M_5), and 756*, 882*, 901* (all, with $Ś_1$ missing ; D_6 missing in the first two); while the following are shared by N minus ŚK : 694*, 720* (both, with V_1 $B_{0.6-9}$ $Da_{3.a_4}$ $Dn_{1.n_4}$ Ds $D_{2.3.6-8}$: V_1 $B_{8.9}$ being absent in the latter); while the following is shared by S : 508* (with D_7 T $G_{1-3.6}$ $M_{1.5-7}$). The following are shared by NS minus primary ŚK : 464*, 469*, 477*, 502*, 532*, 555*, 627*, 672*, 673*, 687*, 714*, 717*, 734*, 803* and 859* ; the following by NS minus ŚK : 610* ; the following by NS minus M : 524*, 556*, 636* (except M_7), 788*, 798*, 840*, 860*, 861*, 892* and 902* ; the following by NS minus primary ŚK and M : 667* (except M_5) and 724* (except M_7); and 717* by NS minus primary ŚK and TG. The sharers of the remaining star-passages in D_5 arrange themselves into the following group : K_5 V_1 $B_{0.6-9}$ $Da_{3.a_4}$ $Dn_{1.n_4}$ Ds $D_{2.3.8}$, as illustrated in 649*,

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786*; 804*, 805*, 813*, 836*, 846*, 848*, 866* (V_1 missing in the last seven cases); 887*, 891*, 904* and 905*. Solitary departures from the group are illustrated in 684*, 814* (both, plus K_4); 651* (minus V_1); 809* (minus B_0); 654*, 675* (both, plus D_6); 685*, 747*, 750*, 753*, 769* (all, plus D_7); 650* (plus D_9); and 775* (plus G_2). Two departures are illustrated in 520* (plus K_4 minus D_2); 787* (plus K_7 minus D_2); 511A* (plus K_7 D_6); 503* (minus V_1 plus D_6); 691*, 755*, 790*, 795*, 833* (all, minus V_1 plus D_7); and 500*, 540*, 626*, 631*, 690*, 695*, 701*, 706* (all, plus $D_{6.7}$). Three departures in 491* (plus K_4 $D_{6.7}$); 465* (minus V_1 D_8 plus D_6); 458* (minus $B_{6.7}$ plus D_6); and 715* (plus $D_{6.7}$ minus D_8). The rest are : 475*, 494*, 531*, 693*, 716* and 736*.

Coming to omissions in D_5, in the Rājadharma, it has no less than twenty-nine solitary omissions, out of which only eleven are by haplography : the shared omissions, by contrast, being only seven (one of them by haplography). The solitary omissions by haplography are : 12. 1. 26^c–27^d ; 10. 13 ; 15 from पापाः (in 5^b) up to सांसिद्धिके (in 6^c), and 30^b–32^c ; 17 from श्रय (in 7^d) up to सं (in 9^a) ; 47. 27 ; 79 from दस्युबले (in 34^a) up to राजसत्तम (in 35^b) ; 92 from मासदः (in 13^d) up to न हि (in 15^a) ; 108. 28^{ab} ; 111. 16 ; and 128 from धनेन (in 49^b) up to तं च (in 300*). The solitary non-haplographical omissions are : 12. 7. 25^d ; 12. 15^{bcd} ; 19 from धर्मेषु (in 6^a) up to दु (in 7^b) ; 56 from स्वेषु (in 23^c) up to योनिषु (in 24^d) ; 58. 8^c–9^b, 10^{cd} ; 59. 60^a–70^c ; 76. 25^{cd} ; 90. 24^c–25^d ; 92 from राजैव (in 6^d) up to त्रयी in line 1 of 219* ; 99. 42^c–43^b ; 104 from धानज्ञः (in 6^c) up to द (in 7^d), and from दुष्टाः (in 42^c) up to विधा (in 43^b) ; 107 from राज्य (in 6^d) up to आगन्ता (in 8^a) ; 109 from सह (in 18^d) up to कृत (in 19^d) ; 111. 13^c–14^d ; 115. 5^b–6^a ; and 124 from भद्रं (in 23^c) up to द्युतिः (in 24^d). There is only one shared omission by haplography viz., 66. 14 (with K_3 $D_{2.3}$). The shared non-haplographical omissions are : 12. 105. 1 (with K_2) ; 114. 7^{bc} (with K_5) ; 101. 33^{ab}, 126. 45^{ab} (both, with K_5 V_1 B Da Dn $D_{2.3.6.8}$ — V_1 om. in the latter) ; 47. 79* lines 7–8 (with V_1 $B_{0.1.8-5}$ Da $D_{2.6-8}$ T_2) ; and 61. 19^{cd} (with $D_{2.3.6}$).

In the Āpaddharma, D_5 presents 23 instances of solitary omissions by haplography and 25 of solitary non-haplographical omissions. The shared haplographical omissions are 7 and the shared omissions without haplography are 2. Of these the following are the solitary omissions by haplography : 12. 130 from मे (in 3^c) up to थैं (in 3^d) ; 134 from यज्ञः (in 8^d) up to यथा (in 10^a) ; 136 from कुर्यात् (in 8^c) up to केन वा (in 9^a) ; 136. 39 from कर्ताहं (in 77^c) up to कार्याणि (in 78^c), and from कुर्वन्ति (in 96^b) up to यत्नं (in 97^c), 123^c–124^b, from प्रीयते (in 147^d) up to कारणे (in 149^a), 166^c–168^d, and 173^c–174^b ; 137. 59^a–60^b and 75^a–76^b ; 138. 53^{bc}, 64, and from स्य (in 68^a) up to द्य (in 68^b) ; 139. 80–81 ; 142 from मिव (in 35^b) up to कर्तव्य (in 36^a), and 40 ; 147. 11^{ab} ; 149. 36^{cd} ; 150 from नात्र (in 19^b) up to शल्मले (in 26^b) ; 151. 27 ; 160 from रुग्णा (in 56^a) up to बाहू (in 56^b) ; and 161. 24^{cd}. The solitary omissions without haplography are : 12. 133. 19^a–20^b and 25^a–26^b ; 136 from यः शुभे (in 137^b) up to विश्व (in 138^b), and from संधिं (in 206^b) up

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to युधिष्ठिर (in 207^{b}); 137. 14, 16^{ab}, and 69; 139. 11, from यदोषं (in 39^{c}) up to तस्मिन्दे (in 40^{c}), and from मम (in 58^{b}) up to सम (in 59^{d}); 148. 4^{cd}; 149. 61^{c}–62^{b}, and from तस्थिरे (in 105^{b}) up to बान्धवानां (in 106^{c}); 150. 5–6, and from धर्मा (in 16^{c}) up to तपः (in 18^{a}); 151. 29^{c}–31^{a}; 152. 22^{c}–23^{b}; 154. 4^{cd}, and 22^{c}–23^{b}; 155. 3^{c}–4^{b}; 156 from भाव्यं (in 20^{a}) up to मनसा (in 21^{b}); 157 from च (in 12^{b}) up to सेव (in 12^{d}); 160. 24^{c}–25^{b}, and 58^{c}–59^{d}; 165. 2^{a} and 167. 19^{cd}. The shared haplographical omissions are : 12. 149. 70^{ab} (with $K_{3.5}$ V_1 B_{0-2} Da $Dn_{1.}$ n_3 $D_{2.3.8}$ G_1); 136. 74^{d}–75^{a} (with K_3 D_4); 148. 23^{ef} (with K_4 B_2 Da_1 $Dn_{1.}$ n_3 $D_{1.9}$ T_2); 143. 2^{a}–3^{b} (with Dn_1 $D_{3.7.8}$ T_1 $G_{2.5}$); 139. 7^{d}–8^{a} (with Dn_3 $D_{2.3}$), and 49 (with D_9); and 140. 4^{d}–7^{a} (with G_1). The shared omissions without haplography are : 12. 157, 2^{cd} (with B Da M) and 149. 85^{ab} (with B_8).

Turning to the Mokṣadharma, we encounter no less than sixty cases of solitary omission with haplography, and fifty-two cases of the same without haplography; while of shared omissions, the number is fifty-three with haplography, and twenty-three without haplography. The details are : solitary omissions with haplography : 12. 168. 18^{f}–19^{c}; 187. 23^{c}–24^{b}; 188. 4^{ab}; 196. 13, and 21^{c}–22^{b}; 199 from नैवाभि (in 22^{c}) up to सह (in 23^{d}); 200. 18^{b}–21^{c}; 203. 39^{cd}; 204. 6^{cd}; 210 from धर्मं (in 2^{c}) up to लक्षणं (in 4^{a}), and 17^{ab}; 215. 19^{b}–20^{a}; 217 from न शोचामि (in 5^{c}) up to शक्र (in 6^{c}); 220. 60; 221. 34^{c}–35^{d}; 223. 8, 20; 229. 16; 231. 26^{a}–27^{b}; 232. 26^{cd}; 234. 15; 258. 5^{a}–6^{b}; 261. 21; 273. 8^{cd}; 274 from महा (in 13^{c}) up to चाश्व (in 13^{d}); 287 from यथा (in 26^{a}) up to कर्षति (in 31^{d}), from व्याहृता (in 38^{a}) up to हृतं (in 38^{d}), and 39^{d}–40^{c}; 289. 5^{d}–7^{a}; 290 from संमोहः (in 80^{c}) up to कापि (in 81^{b}); 292 from मूर्ति (in 39^{d}) up to लोकेषु (in 40^{d}), and 44^{cdef}; 294. 33^{c}–34^{f} and 39–40; 295. 4^{b}–5^{a}, 23^{d}–25^{c}; 298. 21^{a}–24^{c}; 301. 1^{d}–2^{c}, and 6^{b}–13^{a}; 302. 16^{c}–17^{d}; 303. 7^{cd}; 308 from त्युच्यते (in 79^{d}) up to क्ष्म्यमि (in 81^{d}), 111^{c}–112^{b}; 309. 57^{c}–58^{b}; 312. 21^{cd}; 313 from णेनेह (in 14^{a}) up to ब्रह्म (in 15^{b}); 322 from व्या (in 16^{c}) up to भक्त (in 18^{a}); 326 from सूर्यस्य (in 71^{a}) up to तथा (in 71^{c}), 110^{a}–115^{b}; 327. 74^{c}–75^{d}; 328 from वाथर्व (in 8^{b}) up to तथै (in 8^{d}); 329. 35^{4}–35^{7}, 39^{4}–39^{5}; 331. 46^{d}–47^{c}; 332 from वायु (in 9^{c}) up to युज्यते (in 10^{c}), 19^{b}–20^{a}, and 337 from मह (in 47^{b}) up to ततो (in 48^{a}); 338. 21–23 and 24^{ab}; and 347 from नागेन्द्र (in 7^{c}) up to अहं त्वनेन (in 15^{a}). The solitary non-haplographical omissions are : 12. 171 from त्य (in 43^{d}) up to वर्तयन् (in 44^{b}); 178. 8, 11; 180. 12^{c}–13^{b}; 184 from युक्ता (in 6^{a}) up to य आचारा (in 7^{c}); 187. 18^{a}–20^{b}; 200. 26^{c}–27^{d}; 209. 14^{a}–15^{b}; 217. 38; 220. 49^{c}–50^{b}, and 109–110; 221. 63^{ab}; 224. 56^{c}; 231 from जीव (in 13^{c}) up to देहेषु (in 13^{d}); 233. 11^{a}–12^{b}; 235. 11; 255. 41; 258. 50–52, and 63; 260. 14^{c}–15^{d}; 262. 11^{a}–12^{b}; 270 from मनीषिणाम् (in 24^{b}) up to अस्मिन् (in 271. 8^{c}); 272. 12^{ab}, and 30^{bc}; 288 from स्पृहयन् (in 29^{c}) up to स्तनान् (in 30^{b}); 289 from राजेन्द्र (in 16^{c}) up to विपद्यन्ते (in 17^{c}); 293. 28^{ab}; 303 from वासं (in 18^{b}) up to सम्यक्तेषु (in 19^{b}); 306 from इदं तत् (in 12^{a}) up to देवे (in 13^{b}), 80, 93, and from विचिन्तय (in 100^{d}) up to end of adhy. 306; 307 from कर्मणा (in 2^{b}) up to अत्रा (in 3^{a}), and 13^{cd}; 308. 90^{c}–91^{b}, and 188; 309 from यंभुवा (in 29^{a}) up to सुखं (in 29^{c}); 313. 33^{d}–35^{a}, and 50^{a}–51^{b}; 323. 56^{ab}; 324. 38; 326. 25^{cd}, 33^{c}–34^{b}, 37^{cd}, and from इदं (in

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100^a) up to चतुर्वे (in 100^b); 327 from मः (in 14^a) up to कथ (in 15^a), and 48^{cd}; 328. from शशाप (in 46^d) up to संशयः (in 47^d); 330 from शाखं (in 32^c) up to पश्चा (in 33^a); 331 from 1^a with the initial ref. up to यच्छु (in 1^c), and 6^f–7^c; and 345. 13.

Turning to shared omissions in D_5 in the Mokṣadharma, we have to report the following by haplography : 12. 246. 13^{cd} (with $Ś_1$ $K_{1.\,2.\,4.\,7}$ $B_{8.\,9}$ $Da_{3.\,a_4}$ $D_{4.\,6.\,7.\,9}$); 273. 34 (with $Ś_1$ $K_{1.\,2.\,4}$ $D_{4.\,7}$); 308. 130 (with $Ś_1$ $K_{1.\,2.\,4}$ D_7); 196. 17^{cd} (with $Ś_1$ $K_{1.\,2}$); 305. 20 (with $K_{1.\,2.\,4}$ D_7 G_2); 272. 25 and 324. 22 (both, with $K_{1.\,2.\,4}$); 223. 16 (with $K_{1.\,2}$); 331. 43^{ab} (with $K_{1.\,7}$ G_2); 308. 139 (with K_1); 208. 7 (with $K_{2.\,4.\,6}$); 200. 41^c–42^b (with $K_{2.\,4.\,7}$ $Da_{3.\,a_4}$ D_9); 260. 2 (with $K_{2.\,4}$ D_7 G_2); 237. 23 (with $K_{2.\,4}$ D_7); 292. 46^c–47^b (with $K_{2.\,4}$); 290. 73^{cd} (with K_2 Dn_4 D_7); 262. 42^{ab} (with K_4 B_9 D_7 T G_{1-3} $M_{5.\,7}$); 288. 15^{bc} (with K_6); 297. 9^{cd} (with K_7 V_1 $B_{0.\,8}$ Dn_4 $D_{4.\,7.\,9}$ T $G_{1-3.\,6}$); 219. 9 (with K_7 Da_4 D_7); 326. 30^{ab} (with B_0 $D_{4.\,7}$ G_2 $M_{1.\,5-7}$); 220. 17–18 (with B_9 G_1 M_1); 211. 20^{cd} (with B_9 $G_{2.\,6}$); 266. 7^{ab} (with Ds_1 $D_{2.\,8}$ G_2); 289. 7^d–8^a (with Ds_1 $D_{7.\,8}$); 290. 19^{cd} (with Ds_2 G_2); 277. 43; 288. 11; 290. 94^d–95^e; and 306 from नान्यथा (in 87^d) up to वर्णा (in 88^c) (all, with D_4); 271. 18 (with D_6); 286. 12^{ab} and 20^e–21^b; and 296. 4–6 (all, with D_7 G_1); 237. 16^d–17^a, 241. 2^{cd}, 243. 9^d, 267. $15^{a?}$, 276. 18, 277. 34–36 and 40–41, 282. 4^{cd}, 289. 29^d-30^c, 290. 5^c–7^b, 8–9, and 28^d–29^c, 292. 16^c–17^b, 327. 91^c–92^b, 328. 36, 329 from वाक्सम (in 13^2) up to ब्राह्मणा (in 13^2), and 337. 5^{ab} (all, with D_7); 329 from परोक्ष (in 17^2) up to भागं (in 18^2) (with T_1); 195. 16^c–17^b (with G_1); and 172. 30 (with M_1). — Without haplography, the following shared omissions are found : 12. 314. 39^{abcd} (with K_1); 268. 10^{ab} (with K_2 D_7); 324. 15^{ef} (with K_4); 169. 11^{ef} and 12^{ef} (both, with K_6 V_1 $B_{0.\,6-9}$ $Da_{3.\,a_4}$ Ds_2 $D_{3.\,7}$ G_2 $M_{1.\,5-7}$); 177. 29^{ab} (with K_7 $D_{4.\,8.\,9}$); 331. 5^{ab} (with K_7 $D_{4.\,9}$); 234. 29, 256. 5^{cd}, 261. 5^{cd}, 271. 47^c–48^d, 281. 22, 285. 15^{ab}, 290. 83^d–84^c, 316. 39 and 45, 318. 47–51, 329 from यज्ञा (in 7^7) up to the second जुहोति (in 8^2), 335. 21^{ab} and 348. 14^{cd} (all, with D_7); and 326. 38–39 (with G_1). — It will be seen that not all these omissions can be purely accidental.

The details about transpositions and additional colophons are passed over. Of Appendix passages, D_5 gives in the Rājadharma No. 4 (shared with the majority of the N Recension), and in the Mokṣadharma No. 28 (belonging to N plus G_2), and No. 32 (belonging to NS minus M).

D_6

Baroda, Oriental Institute, No. 11317. This MS. gives only the Rājadharma (folios 91), and the Mokṣadharma (folios 168), the Āpaddharma being absent. Written on country paper (size : 13″ × 5″) in Devanāgarī characters, with about 15 lines to a page and about 56 letters to a line. Folios 100–150 of the Mokṣadharma are missing, thereby causing a lacuna from 12. 283. 15^c up to the end of the sub-parvan. The MS. is undated.

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In the Rājadharma, D_6 presents no solitary star-passages; but the following may be said to be sporadically shared: 162* (with K_5 V_1 $B_{1.3}$ Da_2 Dn_1); 215* (with K_5 Dn $D_{2.3.5.8}$); and 54* (with Dn $D_{2.3}$ T G). The following are shared by N generally (with a few exceptions): 4*, 7*, 10*, 20*, 23*, 24*, 45*, 146*, 160*, 237*, 249* 257*, 296* and 297*; while the following, by N minus ŚK: 97*, 119*, 136*, 156*. No. 207* is shared by S with a few sporadic sharers. The following are shared by NS minus Primary ŚK: 33*, 39*, 42*, 43*, 56*, 70*, 76*, 104*, 147*–149*, 206*, 211*, 212*, 217*, 219*, 220*, 221* 251*, 256*, 258*, 290*, 293* and 294*; while the next one is shared by NS minus the entire ŚK: 246*. Nos. 73*, 79*, 80* are shared by NS minus M; 121* and 214* by NS minus Primary ŚK and M (the latter, except M_2); and 117* (with NS minus $Ś_1$ $K_{2.5}$ Da_2 G_2). The remaining star-passages have sharers which arrange themselves in the group $K_{4.5}$ V_1 B Da Dn $D_{2.3.5.8}$, as illustrated in 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. Solitary departures from the group are: 270* (plus K_1); 66* (plus K_2); 152*, 262*, 265* and 295* (all, minus K_4); 287* (minus B_1); 40* and 52* (both, plus D_1); and 101*, 102*, 116* (all, minus D_8). Two departures from the group are illustrated in 300* (plus $Ś_1$ minus K_4); 271* (plus K_1 minus K_4); 263* (minus K_4 B_1); 49* (minus K_4 plus D_1); 100*, 112*–115* (all, minus K_4 D_8); 51* (minus K_5 plus D_1); 132* (minus Da plus D_1). Three departures are illustrated in 133* (plus $K_{2.3}$ minus D_8); 89* (plus K_2 minus K_5 D_8); 71* (plus K_2 D_1 minus D_8); 65* (plus K_2 D_7 M_2); 25* (plus K_3 D_1 minus B_1; $Ś_1$ missing); 213* (minus K_4 B_1 D_8); 130* (minus Da D_8 plus D_1); and 107* (plus $D_{4.5}$ minus D_8). The rest are: 8*, 46*, 72*, 78*, 90*, 93*, 105*, 106* and 108* (four departures); and 183*, 186*, 204* (more than four departures).

In the Mokṣadharma, while the following three stars in D_6 have only sporadic sharers: 661* (with K_7 $D_{4.5.9}$), 705* (with K_7 Dn_4 Ds $D_{4.9}$), and 713* (with $B_{0.8}$ Da_3 $Dn_{1.n4}$ Ds $D_{2.8}$), the following have practically no sharer from the B version: 460* (with K_6 $Dn_{1.n4}$ Ds_2 $D_{2.3.8}$), 461* (with $K_{6.7}$ Da_4 $Dn_{1.n4}$ Ds $D_{2-5.8.9}$), 478* (with K_7 $Dn_{1.n4}$ Ds_2 $D_{2.4.9}$), 479* (with K_6 $Dn_{1.n4}$ D_3 $D_{2-5.8}$), 484* (with $K_{6.7}$ Da_3 $Dn_{1.n4}$ Ds $D_{2-5.8.9}$), 486* (with $K_{6.7}$ $Dn_{1.n4}$ Ds $D_{2-5.8.9}$), 498* (with K_6 $Dn_{1.n4}$ Ds_2 $D_{2.3.8}$), 545* (with K_6 B_6 $Dn_{1.n4}$ Ds $D_{2.3.5.7.8}$ T_2 $G_{1-3.6}$ M_5), 561* (with $K_{6.7}$ $Dn_{1.n4}$ Ds $D_{2-4.8.9}$), 612* (with K_6 B_9 $Da_{3.a4}$ $Dn_{1.n4}$ Ds D_2), 679* (with K_7 Ds_2 $D_{4.5.9}$), 693* (with $K_{6.7}$ V_1 B_8 $Dn_{1.n4}$ Ds $D_{2-5.7-9}$), 704* (with K_7 $Dn_{1.n4}$ Ds $D_{4.9}$), and 708* (with $K_{4.7}$ $Dn_{1.n4}$ D_3 $D_{3-5.7.9}$). In the following cases the sharers are limited to the N Recension as a whole with a few exceptions: 490* (except B_0), 559* (except $K_{2.4.7}$ $D_{4.7.9}$), and 716* (except $Ś_1$ $K_{1.2.4}$). NS minus primary ŚK are the sharers in 464*, 469*, 477*, 502*, 532*, 555*, 569*, 627*, 659*, 667* (except M_5), 672*, 673*, 687*, 714* and 717* (the last minus T $G_{2.3.6}$); NS minus ŚK in 610*; NS minus M in 524*, 556* and 636* (except M_7). The remaining star-passages in D_6 constitute the group K_6 V_1 $B_{0.6-9}$ $Da_{3.a4}$ $Dn_{1.n4}$ D_3 $D_{2.3.8}$, as illustrated in 496*, 499* and 735*. Solitary departures from the group are: 654* and

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675* (both, with minus D_5). Two departures from the group are illustrated in 511A* (plus K_7 D_5), 503* (minus V_1 plus D_5), 500*, 540*, 626*, 631*, 690*, 695*, 701* and 706* (all, plus $D_{5.7}$). Three departures in 491* (plus K_4 $D_{5.7}$); 694* (minus K_6 plus $D_{5.7}$); 465* (minus V_1 B_8 plus D_5); 458* (minus $B_{6.7}$ plus D_5); and 715* (plus $D_{5.7}$ minus D_8); while 509*, 531* and 736* have more than three departures.

Turning to omissions in D_6, in the Rājadharma it presents eight solitary omissions with haplography, and sixteen without haplography : the former, in 12. 72. 6^d; 87 from 27^b up to राजा (in 28^b); 92. 24, and 39^b–40^a; 103. 24^c–25^d; 109. 1^d–2^a, as also from प्रीणाति (in 23^a) up to देवाश्च (in 23^c); 121 from उच्यते (in 49^d) up to प्रत्यय (in 50^d); the latter, in 12. 74. 1^{bc}; 78. 4; 79. 40^{cd}; 83. 25^a–26^b, and 66^c–67^d; 88. 28; 92. 22, and 26; 97 from 16^c up to 98. 16^b; 104. 28; 105. 30^c–32^b, and from सुसं (in 48^b) up to चिताम् (in 49^a); 108. 2^{ab}; 114. 7^c; 125. 25^{ef}; and 126. 34 (with the ref.). The shared haplographical omissions are : 12. 85. 3 (with $Ś_1$ K_{1-3} $D_{2.4}$ G_3); 78. 23 (with K_1); 118. 7^d–9^a (with K_5); 74. 10^{ab} (with V_1 B Da_2 $D_{2.3}$ $M_{1.3.4}$); 73. 12^{cd} (with B_3 Dn); 78. 26 (with $D_{1.8}$ G_1); 91. 9 (with $D_{2.3.5}$); and 103. 9 (with G_2); while the shared non-haplographical omissions are : 12. 101. 33^{ab} (with K_5 V_1 B Da Dn $D_{2.3.5.8}$); 126. 45^{ab} (with K_5 B Da Dn $D_{2.3.5.8}$); and 99. 42^{ab} (with D_2). — In the Mokṣadharma, D_6 presents 14 solitary haplographical omissions, and 10 solitary non-haplographical : viz., 12. 172. 6^a–7^b; 175. 29^{cd}; 177. 22^c–23^b; 207. 23^c–24^d; 227. 4^a–5^b; 230. 16^b–17^c; 232 from पञ्चमम् (in 4^d) up to पादं च (in 6^b); 239. 5^d–6^a; 250. 40^a; 260. 20; 272. 41^{bc}; 276. 17–18; 277. 10^c–11^b, and 35; while solitary non-haplographical omissions are 10 : viz., 180. 28^c–29^b; 193. 17^c–18^b; 212. 24^c–25^b; 218. 4; 227. 14^{ab}; 234. 23^b–24^a; 238. 15^{cd}; 242. 7^b, and 15^{cd}; and 280 from the initial reference up to सेवा (in 2^a). The shared non-hoplographical omission is one only — 12. 169. 9^{cd} (with $B_{0.6-9}$ Ds_1); while the shared haplographical omissions are the following : 12. 246. 13^{cd} (with $Ś_1$ $K_{1.2.4.7}$ $B_{3.9}$ $Da_{3.a_4}$ $D_{4.5.7.9}$); 271. 46^d–27^c (with $K_{1.2.4.7}$); 280. 20^a–21^b (with $K_{1.2.4}$ V_1 $B_{0.6-9}$ $Da_{3.a_4}$ $D_{2.3.8}$); 192. 124 (with K_1); 224. 53^d–54^a, and 277. 26 (both, with K_7 D_9); 267. 17^{ef} (with K_7); 256. 10de (with D_4); 271. 18 (with D_5); 200. 12^c–14^b (with D_7 T_1 $G_{1-3.6}$); 277. 29 (with D_8); 216. 6 (with D_8 M_1); and 249. 11^c–12^d (with G_2).

The Appendix passages in D_6 are, No. 4 (shared with N [except D_7]); and No. 7 (shared with D_2) in the Rājadharma ; and, in the Mokṣadharma, No. 28 (shared with N [$Ś_1$ missing]). — Details about transpositions and additional colophons are passed over. — It will be noted that, in D_6, the last 71 adhyāyas are missing.

D_7

Tanjore, Sarasvathi Mahal Library, No. 1191. written on old country paper in Devanāgarī characters. Size $15'' \times 15\frac{1}{2}''$. Margins ruled in double red lines. Occasional

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marginal corrections by the same hand. The MS. is old and in much fragile condition. Through an oversight, the variants for the first seven adhy. of the Rājadharma were taken from another MS. from the same library, numbered 1044; but the oversight was discovered too late for correction. No. 1191 was eventually chosen as it was a complete MS. for the whole Śāntiparvan, whereas, No. 1044 had no Mokṣadharma sub-section. The *v. l.* from No. 1191 for the first seven adhyāyas are now given in the Addenda. No. 1191 gives the Rājadharma on folios 1–113; and the Āpaddharma on folios 114–154; but, with the Mokṣadharma (No. 1192), there is a fresh pagination (1–189), although the size of the folios and other scribal characteristics remain unaltered. The portion of the Śāntiparvan, covering adhy. 320. 40^{c} up to 325. 4^{102} is, however, missing in No. 1192. Nos. 1191 and 1192 are both undated. The MS. was collated at Tanjore.

D_7, although written in Devanāgarī characters, shows its relationship to the S Recension by the number of exclusively S Recension stars that it gives, as will be clear from the following. In the Rājadharma, D_7 gives the following fifty-nine star-passages common to the entire S Recension and with no sharer from the N Recension: 13*, 14*, 21*, 31*, 32*, 47*, 109*–111*, 122* (G_4 damaged), 127*–129*, 134*, 139*, 141*, 142*, 144*, 153*, 154*, 158*, 163*, 166*–169*, 173*, 175*, 178*–180*, 184*, 185*, 187*, 189*–194*, 199*–201*, 203*, 209*, 210*, 223*, 225*, 228*, 230*, 232*, 236*, 239*, 242*–245*, 247*, 259*. To this we have to add the following twenty-two cases where, amongst the S Recension sharers, D_7 lacks only one S MS. Thus, we have 35*, 159* (both, with S minus T_2); 181* (with S minus G_1); 278* (with S minus G_1; G_3 missing), 88*, 188*, 267*, 268*, 272*–274*, 277*, 279*–283* and 289* (all, with S minus G_3); 155*, 208* (both, with S minus G_4); 198* (with S minus M_2); and 164* (with S minus M_4). Larger S deficiencies amongst the sharers (short of an entire version) are illustrated in 157* (with S minus $G_{1.4}$), 254* (with S minus $G_{1.2}$), 171* (with S minus $M_{1.3.4}$), and 77* (with S minus $G_{3.4}$ $M_{1.3.4}$); while still greater deficiencies are found in 255* (with S minus T G_1); 18* (with S minus T_1 G_{2-4}); 41* (with S minus M); 195* (with S minus G_1 M); 69* (minus G_3 M); 83*–85*, 87*, 91*, 99* (all, with S minus $G_{3.4}$ M); and 92* (with T_2 alone). In contrast to the above cases, D_7 presents nine star-passages where no S MS. appears amongst the sharers: these are: 4* (with K_{2-5} B Da Dn $D_{2-6.8}$; $Ś_1$ K_1 D_1 missing); 8* (with $K_{2.4}$ B Da Dn $D_{2-6.8}$); 37*, 296* and 297* (all, with N); 237* (with N; D_1 missing); 65* (with $K_{2.4.5}$ V_1 B Da Dn $D_{2.3.5.6.8}$ M_3); 119* (with V_1 B_{3-5} Da Dn $D_{2.3.5.6}$); and 204* (with K_{3-5} V_1 $B_{0.2-5}$ Da Dn $D_{2-6.8}$; B_1 D_1 missing). Other normal cases are: NS minus Primary ŚK as illustrated in 33*, 39*, 42*, 56*, 70* (G_3 missing), 76*, 97*, 104*, 117*, 118*, 147*–149* (minus T_2 G_4 in 147*), 206*, 211*, 212*, 219*–222*, 250* (minus M_4), 251* (minus M_2), 256*, 290* and 293*. Other instances are: S with sporadic N sharers, as in 182* and 207*; NS minus ŚK, as in 246*; NS minus M, as in 73*, 79*, 80*, 248*; NS minus Primary

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ŚK and M, as in 121*, 214* (plus M_2), and 217* (plus $M_{3.4}$); NS minus BM as in 86* and 261*; and NS minus Primary ŚK and BM, as in 64*.

In the Āpaddharma, D_7 presents two solitary star-passages : 304* and 354*, and ten, shared by the S Recension exclusively, viz., 315*, 360*, 389*, 417*, 418*, 421*, 438*, 444*, 446* and 449*; while the following three, by S minus M : 303*, 405* and 406*, along with 302* and 345* by S minus T_2 M; 343* and 424* by S minus G_1 M; 430* by S minus T_2 G_1 M; and 427* by S minus M_4. In the remaining star-passages, there is a mixture of N and S sharers : thus we have 318*, 382* and 409* (all, with NS minus Primary ŚK); 411* (with NS minus Primary ŚK and T_1 G_5); 423* (with NS minus Primary ŚK and $M_{1.2}$); and 429* (with NS minus M).

In the Mokṣadharma, D_5 appears as the solitary sharer of D_7 in the following star-passages : 707*, 709*, 728*, 739*, 768* and 782*; while T_1 does so in 507*. D_7 shares the following star-passages with the S Recension exclusively : 462*, 466*, 468*, 470*, 483*, 485*, 492*, 547*, 586*, 588*, 603*, 634* and 670*. The sharing S Recension lacks one or more S MSS. as under : 878* (minus T_1 G_1 $M_{1.5-7}$); 529* (minus T_2 $M_{1.5-7}$); 875* (minus T_2 G_2 $M_{1.5.7}$); 903* (minus T_3 $G_{1.2}$ $M_{1.5-7}$); 890* (minus G_1); 879* (minus G_1 $M_{1.5-7}$); 674A*, 683* (both, minus G_2); 677*, 683* (both, minus G_2 $M_{1.6.7}$); 512* (minus G_2 $M_{1.6.7}$); 678* (minus $G_{2.3}$ $M_{1.6.7}$); 487* (minus G_3 $M_{1.6}$); 523*, 682*, 778*, 781* (all, minus G_2 $M_{1.5-7}$); 463* (minus $G_{1-3.6}$ $M_{1.5-7}$); 476*, 700* (both, minus $M_{1.5.6}$); 473, 481*, 543*, 548*, 585* (all, minus $M_{1.6.7}$); 632* (minus $M_{1.7}$); and 637*, 639*, 837*, 839*, 842*–844*, 847*, 849*, 850*, 853*, 854*, 865*, 867*, 871*, 873*, 874*, 877* 885* (all, minus $M_{1.5-7}$). At the same time, the relationship of D_7 with the N Recension is seen in the following star-passages shared — with slight departures — by NS minus Primary ŚK : 469*, 477*, 502*, 532*, 545*, 555*, 627*, 659*, 667*, 672*, 673*, 687*, 714*, 717*, 734*, 859* and 914*; also by NS minus M, as in 524*, 636*, 788*, 798*, 840*, 860*, 861*, 892* and 902*; by NS minus Primary ŚK and M, as in 724* and 772*; as also by NS minus B, as in 828*, 831*, 832*, 852*; besides 779* (with NS minus Primary ŚK B M). Finally, D_7 has some stars with exclusively N sharers, as for example, 490* (N minus B_0); 756* (N; $Ś_1$ D_6 missing); 901* (N minus K_7; $Ś_1$ D_6 missing); 694* and 720* (both, with N minus ŚK); 708*, 876* (both, with N minus B and Primary ŚK); while N minus primary ŚK almost forms a star-sharing N group consisting of K_6 V_1 $B_{0.6-9}$ $Da_{8.a_4}$ $Dn_{1.n_4}$ Ds $D_{2.8.5.8}$, as exemplified in 685*, 747*, 750*, 753* and 769*; as well as in 790* and 833* (both, with V_1 missing). Solitary departures from the group are exemplified in 691*, 755* and 795* (all, minus V_1); and in 500*, 540*, 626*, 631*, 690*, 695*, 701* and 706* (all, plus D_6). Two departures, in 491* (plus K_4 D_6) and 715* (plus D_6 minus D_8); and more than three departures in 475*, 716* and 736*. The list may be concluded with the following more or less sporadic cases : 457* (with S plus K_6 Ds_2); 856* (with $K_{1.2.4}$ T $G_{1-8.6}$); 911*

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(with K_7 Ds_2 $D_{4.5.9}$ G_2 $M_{1.6.7}$); and 916* (with B_{7-9} $Da_{3.a4}$ D_5).

Turning to omissions in D_7, in the Rājadharma, it presents forty-seven solitary omissions, 29 haplographical and 18 without haplography ; also thirty-four shared omissions, 29 haplographical and 5 without haplography. The details are : solitary haplographical : 12. 14. 23–24 ; 21. 8^{bc} ; 22. 4^{c}–5^{b} ; 26. 34 ; 29. 55–58, and 122–136 ; 30. 8^{a}–19^{d} ; 32. 16^{c}–19^{b} ; 35. 29^{d}–31^{e} ; 36. 23, 26^{c}–28^{b}, and 29^{d}–32^{a} ; 37. 21^{cd} ; 45. 4–5 ; 46. 15–16 ; 47. 44, 91*, lines 2–3 ; 49. 24–25 ; 54. 21^{a}–22^{b} ; 55. 4–6, and 9 ; 59. 41^{c}–47^{d} ; 76. 7^{a}–8^{d} ; 84. 38–39 ; 92. 8–9 ; 111. 6–7, and 11 ; 120. 43^{d}–44^{c} ; and 124. 48^{d}–50^{c}. Solitary non-haplographical : 12. 12. 33^{c}–34^{d} ; 14. 10 ; 15. 44^{cd} ; 29. 30^{a} ; 34. 35^{cd} ; 42. 8^{ab}, 9–10 ; 45. 8^{c}–10^{b} ; 47. 71^{a}–72^{b} ; 49. 5^{cd} ; 50. 26^{ab} ; 52 from से न (in 16^{d}) up to गाङ्गेयः (in 23^{d}) ; 60. 25^{a}–31^{b}, 37^{c}–40^{b} ; 105. 7^{ab}, 35 ; 110. 21^{ab} ; and 122. 22^{cd}. Shared haplographical : 12. 59. 38^{a}–39^{b} (with $Ś_1$ $K_{1.2.4}$ D_1 T_1) ; 36. 5^{c}–6^{b} (with $Ś_1$ $K_{1.2.4}$ D_8) ; 16. 15^{cd} (with K_{1-4} $D_{1.4}$ T_1 G_3) ; 68. 33 (with $K_{2.4}$ D_1) ; 77. 4 (with K_2) ; 70. 26^{cd} (with K_3 Da_1) ; 84. 35 (with K_3 D_4 T_1) ; 111. 4 (with K_3 G_1) ; 47. 76*, lines 1–2 (with K_5 T $G_{1.2}$ M_2) ; 74. 9 (with K_5 T_1 $G_{2.3}$) ; 47. 79*, lines 7–8 (with V_1 $B_{0.1.3-5}$ Da $D_{2.3.5.6}$ T_2) ; 10. 22^{ab} (with B_1 T_1 G) ; 36. 12 (with B_1) ; 94. 10^{ab} (with Da) ; 54. 26^{cd} and 99. 11 (both, with D_4) ; 47. 79*, lines 3–4 (with D_6 T $G_{1.2}$) ; 55. 11 (with S) ; 47. 80*, lines 1–4 (with T $G_{1.2}$) ; 64. 2 (with T G $M_{1.3}$) ; 116. 19–20 (with T_1 G_4) ; 29. 52 (with T_2 G_4) ; 125. 16^{c}–18^{b} (with G_1) ; 92. 11–12 (with $G_{2.4}$) ; 36. 18^{c}–19^{d}, 70. 7^{cd}, and 101. 4^{c}–5^{b} (all, with G_2) ; and 109. 4^{b}–5^{c}, 111. 259*, lines 3–6 (both, with G_4). Shared non-haplographical : 12. 16. 12^{v}–13^{b} (with $K_{1.2}$) ; 101. 26^{ab} (with S) ; 49. 41^{ef} (with T G) ; 14. 35 (with T_2 G_1) ; and 75. 19^{c}–20^{d} (with G_2).

In the Āpaddharma, D_7 presents 2 solitary haplographical omissions and 3 solitary non-haplographical ; while there are 10 shared omissions by hapl. and 5 shared omissions without hapl. These, in order, are : solitary — 12. 129. 2^{cd} and 159. 45^{c}–46^{d} ; 132. 8^{c}–10^{b}, 139. 71, and 83–85. Shared (by hapl.) — 12. 136. 101^{cd} (with $K_{3.4}$ D_1 G_2 $M_{1.8}$) and 89^{cd} (with K_3 B_0 D_9 T $G_{1.2.5}$ M) ; 154. 15–16 (with K_5 G_1) ; 136. 133–134 (with B_1 G_2 M_2) ; 143. 2^{a}–3^{b} (with Dn_1 $D_{3.5.8}$ T_1 $G_{2.5}$) ; 148. 22^{ef} (with Dn_3) ; 155. 8 (with $D_{4.5.8}$) ; 152. 7^{bc} (with S) ; 136. 156^{cd} (with G_2) ; and 140. 11^{b}–14^{a} (with M_2) ; as also, without haplography, 12. 133. 1^{d}–3^{c}, 161. 37^{a}, and 165. 28^{ab} (all, with S) ; 138. 41–43 (with T_1 $G_{1.2.5}$) ; and 153. 11^{b} (with T_1 G_5).

Lastly, in the Mokṣadharma, D_7 presents 32 solitary haplographical omissions and 20 solitary omissions without haplography ; whereas, of shared omissions, the number respectively is 65 (shared haplographical) and 35 (shared without haplography). The details are as under — solitary haplographical : 12. 168. 18^{cd} ; 171. 55^{c}–56^{d} ; 172. 26–28 ; 212. 3, 29^{b}–31^{a} ; 221. 54^{c}–55^{d} ; 223. 10–11, 19–20 ; 225. 3^{c}–5^{b} ; 235. 25 ; 244. 3^{d}–5^{c} ; 249. 6^{d}–7^{c} ; 258. 4^{ab} ; 264. 18^{b}–19^{a} ; 267. 12^{c}–13^{d} ; 272. 36–37 ; 274. 5^{cd} ;

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289. 6^{bc}; 290. 14^{c}–15^{b}, from तन्निखिलं (in 103^{d}) up to सांख्यागतं (in 104^{d}); 291 from श्रौष्या-महे (in 5^{b}) up to त्वत्तः (in 6^{b}); 292. 39^{c}–40^{b}; 298. 13^{cd} and 22–23; 301. 3^{a}–4^{b} and 6–9; 310. 17^{c}–18^{d}; 312 from गन्तव्य (in 8^{c}) up to शैव (in 9^{a}); 317. 9–10; 333. 19^{b}–21^{a}; 336. 28^{c}–29^{b}; and 337. 20^{a}–22^{a}. Solitary non-haplographical: 12. 169. 17–19; 177. 32^{c}–34^{d}; 187. 25^{ab}; 200. 33^{cd}; 201. 31–32; 214. 3; 224. 33–34; 239. 12^{c}–13^{a}; 250. 41^{d}; 258. 50^{cd}; 265. 15^{c}–16^{c}; 269. 5^{ab}; 272. 19^{c}–20^{d}; 283. 1^{cdef}; 297. 19^{c}–20^{b}; 308. 25^{ab}; 326. 100^{d}; 334 from तपसां (in 14^{a}) up to भाजनं (in 14^{b}); 339. 2^{b}–3^{c}, and 21^{ab}.

Shared haplographical: 12. 246. 13^{cd} (with Ś$_1$ K$_{1.\,2.\,4.\,7}$ B$_{8.\,9}$ Da$_{3.\,a4}$ D$_{4-6.\,9}$); 273. 34 (with Ś$_1$ K$_{1.\,2.\,4}$ D$_{4.\,5}$); 308. 130 (with Ś$_1$ K$_{1.\,2.\,4}$ D$_5$); 187. 34–35 (with Ś$_1$ K$_{2.\,4}$); 305. 20 (with K$_{1.\,2.\,4}$ D$_5$ G$_2$); 243. 6, 305. 12 (both, with K$_{1.\,2.\,4}$); 217. 4 (with K$_{1.\,2.\,6.\,7}$ D$_9$ G$_{1-3.\,6}$); 253. 33 (with K$_{1.\,2}$); 292. 48^{ab} (with K$_{2.\,4.\,7}$ D$_9$); 303. 4^{ab} (with K$_{2.\,4}$ Ds$_1$ D$_8$ G$_{1.\,2}$); 260. 2 (with K$_{2.\,4}$ D$_5$ G$_2$); 240. 19–20 and 292. 7^{ef} (both, with K$_{2.\,4}$); 317. 12^{ab} (with K$_{2.\,7}$ D$_{4.\,9}$ G$_{2.\,3}$); 254. 29^{cd} (with K$_{2.\,7}$ D$_{4.\,9}$ G$_1$); 290. 73^{cd} (with K$_2$ Dn$_4$ D$_5$); 285. 17^{c}–18^{b} (with K$_2$ D$_4$ G$_{2.\,3}$); 295. 24^{c}–26^{d} (with K$_2$ G$_1$); 262. 42^{ab} (with K$_4$ B$_9$ D$_5$ T G$_{1-3}$ M$_{5.\,7}$); 297. 9^{cd} (with K$_7$ V$_1$ B$_{0.\,8}$ Dn$_4$ D$_{4.\,5.\,9}$ T G$_{1-3.\,6}$); 265. 5^{cd} (with K$_7$ B$_9$ Da$_{3.\,a4}$ D$_9$ T$_1$ G$_2$); 295. 9^{cd} (with K$_7$ B$_9$ Da$_4$ T$_1$ G$_{1.\,6}$); 219. 9 (with K$_7$ Da$_4$ D$_5$); 173. 32^{ab} (with K$_7$ D$_9$); 258. 51^{c}–52^{d} (with K$_7$); 326. 30^{ab} (with B$_0$ D$_{4.\,5}$ G$_2$ M$_{1.\,5-7}$); 284. 29^{cd} (with Da$_{3.\,a4}$); 217. 18^{cd} and 305. 14 (both, with Da$_4$); 327. 34^{c}–35^{b} (with Dn$_4$); 289. 7^{d}–8^{a} (with Ds$_1$ D$_{5.\,8}$); 306. 6 (with Ds$_2$); 172. 33 (with D$_4$); 237. 16^{d}–17^{a}, 241. 2^{cd}, 243. 9^{d}, 267. 15^{ab}, 276. 18, 277. 34–36 and 40–41, 282. 4^{cd}, 286. 20^{c}–21^{b}, 289. 29^{d}–30^{c}, 290. 5^{c}–7^{c} plus 8–9 plus 28^{d}–29^{c}, 292. 16^{c}–17^{b}, 327. 91^{c}–92^{b}, 328. 36, 329 from वाक्सम (in 13^{2}) up to ब्राह्मणा (in 13^{2}), and 337. 5^{ab} (all, with D$_5$); 286. 12^{ab}, 296. 4–6 (both, with D$_5$ G$_1$); 200. 12^{c}–14^{b} (with D$_6$ T$_1$ G$_{1-3.\,6}$); 168. 19^{cd}, 217. 33 (both, with T G$_{1-3.\,6}$); 220. 60^{c}–61^{d} (with T$_1$ G$_2$); 331. 3^{a}–4^{b} (with T$_1$); 187. 43^{cd}, 199. 32^{ab}, 226. 32–33, 294. 37^{c}–38^{b} (all, with G$_1$); 218. 3^{c}–5^{b} (with G$_2$); and 223. 14 (with G$_{3.\,6}$). — Shared non-haplographical omissions are: 12. 268. 10^{ab} (with K$_2$ D$_5$); 169. 11^{ef}, 12^{ef} (both, with K$_6$ V$_1$ B$_{0.\,6-9}$ Da$_{3.\,a4}$ Ds$_2$ D$_{3.\,5}$ G$_2$ M$_{1.\,5-7}$); 234. 29, 256. 5^{cd}, 261. 5^{cd}, 271. 47^{c}–48^{d}, 285. 15^{ab}, 290. 83^{d}–84^{c}, 316. 39 and 45, 318. 47–51, 329 from यज्ञा (in 7^{7}) up to जुहोति (in 8^{2}), 335. 21^{ab} and 348. 14^{cd} (all, with D$_5$); 225. 14^{ab} (with T G$_{1.\,3.\,6}$ M$_5$); 194. 10^{c}–11^{d}, 210. 24^{ef}, 216. 15 and 16^{ef}, 326. 105^{ef} (all, with T G$_{1-3.\,6}$); 312. 24^{ab} (with T G$_{1.\,3.\,6}$); 330. 32^{ef} (with T G$_{2.\,3.\,6}$); 169. 12^{ab} (with T G$_{1-3.\,6}$ M$_{1.\,5-7}$); 187. 19^{cd}, 308. 19^{cd}, and 337. 40^{ef} (all, with T$_1$ G$_{3.\,6}$); and 187. 15, 233. 7^{c}–8^{b} (both, with G$_{1.\,3.\,6}$); 187. 10^{ab} and 17, 232. 12^{c}–13^{d}, 295. 16^{c}–17^{d} and 297. 3–4 (all, with G$_1$); and 187. 11^{ab} (with G$_{3.\,6}$). — The dominance of the S Recension amongst the sharers will be easily noticed.

The same is also the case with the transpositions in D$_7$ where, in the Rājadharma, none of the ten cases available is without the majority (and even the totality) of the S

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sharers, only three of them possessing any N sharers. In the Āpaddharma, the case is exactly similar, out of 8 cases only two having sporadic N sharers. In the Mokṣadharma, out of 18 cases of transpositions in D_7, two are solitary (261. 31 and 32, 308. 15^a and 15^b); two with exclusively N sharers (169. 12^{ab} and 12^{cd}, 273. 8^{ab} and 8^{cd}); one with N sharers dominating (166. 13 and 14^{abcd}); three where N and S have more or less even sharers (254. 12^{ab} and 12^{cd}, 326. 37^{cd} and 37^{ef}, and 331 5^{ab} and 5^{cd}); while in ten cases, the sharers belong exclusively to the S Recension.

The difference is also noticeable as regards the Appendix passages in D_7. In the Rājadharma Appendix I (No. 4), given by almost all other N MSS., is absent in D_7; while Nos. 1, 2, 3, 8, 9, 10, 11, 12, and 13 are present in D_7 with the entire S Recension. Appendix I (No. 6) is peculiar to D_7. There is no Appendix passage in the Āpaddharma. In the Mokṣadharma, D_7 gives No. 28 which is an exclusively N Appendix, No. 31 and 32 which belong to NS minus M, and No. 17B which is S insertion.

D_8

Poona, Vishalgad Collection of the Bhandarkar Oriental Research Institute, No. 240. Written on country paper (size : 11·8″ × 5·3″) in Devanāgarī characters, with 11–12 lines to a page and 30–35 letters to a line. Carefully written, and in good condition. The MS. gives all the three sub-sections : Rājadharma folios 193 ; Āpaddharma, 69 ; and Mokṣadharma, 344. For concluding colophon, see p. 2018. The MS. is dated in the Śaka year शशिकलाशतमाद्यम् (i. e., sixteen hundred) अन्ते रसशरविदः (i. e., sixty-five, but more probably fifty-six) (cir. A. D. **1743** or **1734**).

In the Rājadharma, D_8 presents three solitary star-passages, 2*, 5* and 6* (of which 2* is of the nature of a maṅgalācaraṇa), and five with sporadic sharers, the first three of which (viz., 9*, 38*, 215*) have no sharers from the B version, which are present in the last two, 284* and 285*. No. 86* (with $Ś_1$ K $D_{1.4.7}$ T $G_{1.2}$) also has no B version sharer. Next, there are regular N Recension stars like 4*, 7*, 10* (all, with $Ś_1$ K_1 D_1 missing); 20*, 23*, 24* (all, with $Ś_1$ missing and without D_7), 45*, 237* (D_1 missing), 249*, 257*, 296*, 297* ; besides 37*, as also 146* and 160* (the last two, with 3 or 4 sporadic non-sharers). Stars 136* and 156* are present in the N Recension minus the entire ŚK group. Stars 33*, 42*, 43*, 56*, 148*, 149*, 206*, 211*, 217*, 219*, 251*, 256*, 258*, 293* and 294* are found in NS minus the Primary ŚK group ; 73*, 79*, 80* are found in NS minus M ; while 246* is found in NS without the entire ŚK, and 117*, 118*, 220*–222* and 290* are practically found in almost all the NS MSS. with a few significant exceptions. The sharers of the remaining star-passages arrange themselves into the group $K_{4.6}$ V_1 B Da Dn $D_{2.3.5.6}$, as illustrated in 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. Solitary departures from the group are 270* (plus K_1); 66* (plus K_2); 152*, 262*, 265* and 295* (all, minus K_4); 287* (minus B_1); 40* and 52* (both, plus D_1). Two departurses in

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300* (plus Ś$_1$ minus K$_4$); 271* (plus K$_1$ minus K$_4$); 89* (plus K$_2$ minus K$_5$); 65* (plus K$_2$ D$_7$); 49* (minus K$_4$ plus D$_1$); 263* (minus K$_5$ B$_1$); 51* (minus K$_5$ plus D$_1$); and 132* (minus Da plus D$_1$). Three departures : 25* (plus K$_3$ D$_1$ minus B$_1$); and 204* (plus K$_3$ D$_{4.7}$; B$_1$ D$_1$ missing). The remaining cases are 8*, 46* (with four departures).

In the Āpaddharma, D$_8$ presents four stars with sporadic sharers, viz., 362* (with K$_5$ V$_1$ B$_{2.4}$ Dn$_{1.n3}$ D$_{2.3}$), and 371* (with K$_5$ Da$_2$ Dn$_3$ D$_{2.3}$); 306* and 375* (both, with K$_5$ Dn$_{1.n3}$ D$_{2.3}$), — all without any B version sharer ; and the same is also the case with the following six (with the exception of the last, which has one sharer from B) : 323* (with Ś$_1$ K Dn$_{1.n3}$ D$_{2.3.5}$), 391* (with K$_5$ Da Dn$_{1.n3}$ D$_{2-4}$), 393* (with K$_5$ Da Dn$_{1.n3}$ D$_{2-4}$ M$_2$), 410* (with K$_5$ Da Dn$_{1.n3}$ D$_{2.3}$), 425* (with K$_5$ Dn$_{1.n3}$ D$_{2-4}$) and 353* (with K$_5$ B$_4$ Dn$_{1.n3}$ D$_{2.3}$ T$_2$). Next, we have the following with NS minus primary ŚK as their sharers : 382* (with K$_3$ V$_1$ B$_{0.2-5}$ Da Dn$_{1.n3}$ D$_{2-5.7.9}$ T G$_{1.2.5}$ M$_{2.4}$), 409* (with K$_5$ V$_1$ B Da Dn$_{1.n3}$ D$_{2-5.7}$ T G$_{1.2.5}$ M), 423* (with K$_{2.3.5}$ V$_1$ B$_{0.1.3.5}$ Da Dn$_{1.n3}$ D$_{2-5.7.9}$ T G$_{1.2.5}$ M$_{2.4}$); and the next two with NS minus M, viz. : 412* (with Ś$_1$ K V$_1$ Da Dn$_{1.n3}$ D$_{1-4.7.9}$ T G$_5$), and 429* (with Ś$_1$ K$_{1.3-5}$ V$_1$ B Da Dn$_{1.n3}$ D$_{2.3.5.7.9}$ T G$_{1.2.5}$). Finally, 377* is an instance of NS minus TG as sharers. The sharers of the remaining star-passages constitute the group consisting of K$_{3.5}$ V$_1$ B Da Dn$_{1.n3}$ D$_{2.3.5}$, as instanced in 309*, 314*, 316*, 319*, 320*–322*, 347*, 361*, 379*, and 401*. Solitary departures from the group are : 348*–350*, 358*, 363*, 373*, 435*, 439* and 440 (all, with minus K$_3$); 357* (with plus K$_4$); 364*–366*, 368* and 380* (all, with plus D$_4$); and 374* (with minus D$_5$). Two departures in 370* (minus K$_3$ plus K$_4$); 422* (minus K$_3$ Dn$_1$); 372* (minus K$_3$ Dn$_3$); 386*, 388*, 396* (all, with minus K$_3$ plus D$_4$); and 397* (plus K$_4$ D$_4$). Three departures in 385*, 413*, 414* (all, with minus K$_3$ plus K$_4$ D$_4$); 310* (with minus K$_3$ B$_1$ D$_5$); 312* (with minus K$_3$ Dn$_3$ plus D$_1$); and 307* (with plus K$_4$ G$_{1.5}$). The rest are : 311*, 383* and 402*.

Finally, in the Mokṣadharma, we come across two cases of sporadic sharers, viz., 471* (with Dn$_4$ D$_{2.5}$) and 870* (with D$_8$), besides the following sixteen other cases, in all of which the B version is entirely absent from the sharers : 460* (with K$_6$ Dn$_{1.n4}$ D$_{8_2}$ D$_{2.3.6}$), 461* (with K$_{6.7}$ Da$_4$ Dn$_{1.n4}$ D$_8$ D$_{2-6.9}$), 479* (with K$_6$ Dn$_{1.n4}$ D$_8$ D$_{2-6}$), 484* (with K$_{6.7}$ Da$_3$ Dn$_{1.n4}$ D$_8$ D$_{2-6.9}$), 486* (with K$_{6.7}$ Dn$_{1.n4}$ D$_8$ D$_{2-6.9}$), 498* (with K$_6$ Dn$_{1.n4}$ D$_{8_2}$ D$_{2.3.6}$), 561* (with K$_{6.7}$ Dn$_{1.n4}$ D$_8$ D$_{2-4.6.9}$), 722* (with Dn$_{1.n4}$ D$_8$ D$_{2.3.7}$), 751* (with Dn$_{1.n4}$ D$_8$ D$_{2.3.5.7}$), 785* (with K$_{6.7}$ Dn$_{1.n4}$ D$_8$ D$_{2-5.9}$), 828* (with K$_{1.7}$ Da$_{3.a4}$ D$_{4.7.9}$ T G$_{1-3.6}$ M$_{1.5-7}$); 876* (with K$_{6.7}$ V$_1$ Dn$_{1.n4}$ D$_8$ D$_{2-5.7.9}$), 898* (with K$_7$ Dn$_{1.n4}$ D$_8$ D$_{2-5.9}$), 914* (with K$_{4.7}$ Da$_{3.a4}$ Dn$_{1.n4}$ D$_8$ D$_{2-5.7.9}$ T$_1$ G$_{2.3.6}$ M$_{1.5.7}$), and 915* (with K$_7$ Dn$_{1.n4}$ D$_8$ D$_{2-5.9}$), besides 494* (with K$_{6.7}$ B$_7$ Dn$_{1.n4}$ D$_8$ D$_{2-5.9}$), 545* (with K$_6$ B$_6$ Dn$_{1.n4}$ D$_8$ D$_{2.3.5-7}$ T$_2$ G$_{1-3.6}$ M$_5$) and 693* (with K$_{6.7}$ V$_1$ B$_8$ Dn$_{1.n4}$ D$_8$ D$_{2-7.9}$), which have a solitary

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B group sharer each. In the following cases, D_8 gives the following stars with NS minus Primary ŚK sharers : 464* (with K_6 V_1 $B_{0.\,7-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2-7.\,9}$ S), 477* (with $K_{6.\,7}$ V_1 $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2-7.\,9}$ T $G_{2.\,3.\,6}$ $M_{1.\,5-7}$), 502* (with $K_{6.\,7}$ V_1 $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2-7.\,9}$ T $G_{1.\,2}$ $M_{1.\,5-7}$), 532* (with $K_{6.\,7}$ V_1 $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2-7.\,9}$ S), 555* (with K_6 V_1 $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2.\,3.\,5-7}$ S), 569* (with $K_{6.\,7}$ V_1 $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2.\,3.\,6.\,9}$ S), 627* (with $K_{6.\,7}$ V_1 $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2-7.\,9}$ S), 672* (with $K_{2.\,4.\,6.\,7}$ V_1 $B_{0\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2-7.\,9}$ S), 673* (with $K_{6.\,7}$ V_1 $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2-7.\,9}$ T $G_{1.\,3.\,6}$ $M_{1.\,5-7}$); 687* (with K_6 V_1 $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2.\,3.\,5-7}$ S); 734* (with $K_{6.\,7}$ V_1 $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2-7.\,9}$ T G_{1-3} $M_{1.\,5-7}$); 803* (with K_6 $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2.\,3.\,5}$ S); and 859* (with K_6 $B_{0.\,6-9}$ Da_4 $Dn_{1.\,4}$ Ds_2 $D_{2.\,3.\,5.\,7}$ S). Finally, instances of NS minus Primary ŚK and TG are 717* (with K_6 V_1 $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2.\,3.\,5-7}$ G_1 $M_{1.\,5-7}$), and 804* (with $K_{6.\,7}$ $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2-5.\,9}$ $M_{1.\,5-7}$). The following stars represent the NS minus M group : 524* (with $Ś_1$ $K_{1.\,2.\,4.\,6}$ V_1 $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds_2 $D_{2.\,3.\,5-7}$ T $G_{2.\,3.\,6}$), 556* (with $Ś_1$ $K_{1.\,2.\,4.\,6}$ V_1 $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2.\,3.\,5-7}$ T $G_{1-3.\,6}$); 636* (with $Ś_1$ $K_{1.\,2.\,4.\,6}$ V_1 $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2.\,3.\,5-7}$ T $G_{1-3.\,6}$ M_7); 788* (with $Ś_1$ $K_{1.\,2.\,4.\,6.\,7}$ V_1 $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2-5.\,7.\,9}$ T $G_{1-3.\,6}$); 798* (with $Ś_1$ $K_{1.\,2.\,4.\,6.\,7}$ V_1 $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2-5.\,7.\,9}$ T $G_{1-3.\,6}$); 840* (with $K_{1.\,2.\,4.\,6.\,7}$ $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2-5.\,7.\,9}$ T $G_{1-3.\,6}$); 860*, 861* (both, with $K_{1.\,2.\,4.\,6.\,7}$ $B_{0.\,6-9}$ Da_4 $Dn_{1.\,4}$ Ds $D_{2-5.\,7.\,9}$ T $G_{1-3.\,6}$); 892* (with $K_{1.\,2.\,4.\,6.\,7}$ V_1 $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2-5.\,7.\,9}$ T $G_{1-3.\,6}$); and 902* (with $K_{1.\,2.\,4.\,6.\,7}$ V_1 $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2-5.\,7.\,9}$ T_1 $G_{1.\,3.\,6}$). Star 667* presents sharers that can be classed as NS minus Primary ŚK as well as M (except M_5); while 610* is a solitary instance of the group NS minus ŚK. The following are N Recension stars with a solitary S Recension addition in one of them : 490*, 559* (minus $K_{2.\,4.\,7}$ $D_{4.\,7.\,9}$), 653* (minus K_7 $D_{4.\,7.\,9}$ plus $M_{5\bullet}$), 756* ($Ś_1$ D_6 missing), 882* (minus D_7 ; $Ś_1$ D_6 missing), and 901* (minus K_7 ; $Ś_1$ D_6 missing); while the next two are N Recension stars minus the entire ŚK group : 694* (except $D_{4.\,9}$); and 720* (except V_1 $B_{3.\,9}$ $D_{4.\,9}$; $Ś_1$ missing). The remaining Mokṣadharma star-passages in D_8 constitute the sharing group of K_6 V_1 $B_{0.\,6-9}$ $Da_{3.\,4}$ $Dn_{1.\,4}$ Ds $D_{2.\,3.\,5}$, as illustrated in 649*, 775*, 887*, 891*, 904*, 905*, as also 805*, 810*, 813*, 836*, 848*, 851* and 866* (last seven with V_1 missing). Solitary departures from the group are found in 814* (plus K_4), 809* (minus B_0), 846* (minus B_6), 815* and 838* (both, plus D_6) — V_1 missing in the last five ; 651* (minus V_1); 743* and 754* (both, minus D_6); 654*, 675* (both, plus D_6); 685*, 747*, 750*, 753*, 769* and 795* (all, plus D_7); and 650* (plus D_9). Two departures are instanced in 520* (plus K_4 minus D_2); 787* (plus K_7 minus D_2); 511A* (plus K_7 D_6); 771* (minus V_1 D_6); 503* (minus V_1 plus D_6); 691*, 754*, 790*, 833* (all, minus V_1 plus D_7); 689* (minus D_6 plus M_7); 496*, 499*, 735* (all, minus D_6 plus D_6); and 500*, 540*, 626*, 631*, 690*, 695*, 701*, 706* (all, plus $D_{6.\,7}$). Three departures in 491* (with plus K_4 $D_{6.\,7}$);

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and 458* (with minus $B_{6.7}$ plus D_6). The remaining ones are : 475*, 488*, 509*, 511*, 531*, 716* and 736*.

Turning to the omissions in the Rājadharma, D_8 offers no less than 94 solitary omissions, only 38 of which are by haplography ; while it has 24 shared omissions, 19 of which are haplographical. The details are : Solitary haplographical : 12. 9. 17^c–18^b ; 15. 5^c–6^b, and 40–41 ; 16. 18 ; 18. 13^c–17^d, and 20^c–21^b ; 19. 2^{ab} ; 28. 8^d–9^a ; 29. 35–39 ; 35. 8 ; 38. 42^{ab} ; 39. 27^d–28^c ; 47. 73*, lines 7–10 , 35 ; 52. 25–26 ; 56. 50–53 ; 57. 41^{cd} ; 59. 38^c–40^d , 61^a–71^b, 129^b–130^a, and 132^c–133^d ; 66. 23^d–24^e ; 67. 36 ; 68. 12^{ab} and 20 ; 72. 29^c–30^d ; 74. 24^{ab} ; 78. 28 ; 83. 24^c–26^b ; 87. 9^c–10^b ; 92. 33^c–34^d and 44^{cd} ; 93. 19 ; 108. 19 ; 110. 25 ; 122. 47^c–48^b ; 124. 48^c–50^b ; and 126. 41. Solitary non-haplographical : 12. 8 from वसुंधरां (in 9^b) up to वनं (in 9^d), and from लोकस्य (in 17^c) up to कुसरि (in 18^d) ; 13. 7^c–8^b ; 14 from युधिष्ठिरे (in 1^b) up to महाभिजन (in 2^a), and 22^{cd} ; 15 from दुर्बलान् (in 30^d) up to तम इ (in 32^a) ; 18 from हरहः (in 35^c) up to एवं ध (in 37^a) ; 25 from वाजिग्रीवो (in 31^d) up to संग्रामान् (in 32^a) ; 29 from 22^c up to तस्मिन् (in 23^d), and from स्वयं (in 69^b) up to the end of 69^d ; 37. 12^d–13^d ; 37. 51*, line 1 and prior half of line 2 ; 38. 23^c–27^b ; 39. 36^d–37^b ; 42. 9 ; 44. 11^{ab} ; 47. 57^c–58^b ; 49. 12^a–13^b and 79^{cd} ; 52. 15–17, and 18^d–20^a ; 54. 3^{cd}, and 9^{cd} ; 55. 15 ; 56. 59^{ab} ; 57. 9^d–36^a ; 59. 4^{cd}, 59^{cd}, 131^{cd}, and 139^{ab} ; 60 from ष्व (in 19^c) up to परिनि (in 20^a), and 52^{cd} ; 64. 24^{cd} ; 70. 1 ; 73. 9 ; 74 from मानवेषु (in 20^c) up to प्रदहेत (in 21^b) ; 75. 10^d–12^a ; 81. 22^c–23^b, and from 37^a up to नित्यं (in 38^a) ; 83. 13 ; 84 from त्र (in 52^a) up to कृशा (in 53^a) ; 89. 16^a–17^b ; 92 from यो न (in 2^a) up to र (in 2^b) ; 94. 11^c–12^b ; 95. 5 ; 104. 41 ; 105. 46^c–47^b ; 106. 18^{cdef} ; 110. 17^c–18^b ; 117. 7^d ; 122 from वसूनां (in 31^b) up to वरुणो (in 43^a), and from कामा (in 54^d) up to ख्यातं (in 55^a) ; 124. 47^e–47^f ; 125. 1^b–2^a ; 126. 7^{bc} and 50^{cd}. — The shared haplographical omissions are : 12. 47. 80*, lines 1–2 (with $Ś_1$ $K_{1\text{-}3.5}$ $D_{1.4}$) ; 36. 5^c–6^b (with $Ś_1$ $K_{1.2.4}$ D_7) ; 47. 52 (with $Ś_1$ $K_{1.3.5}$ D_4) ; 67. 17^c–18^b (with $Ś_1$ K_1) ; 87. 18 (with $Ś_1$ $K_{1.4}$) ; 84. 41 (with $Ś_1$ $K_{2.4.5}$ D_2) ; 68. 15 (with $K_{2.4}$ D_1) ; 55. 7–9 (with K_2) ; 32. 15–17 and 40. 22 (both, with K_5) ; 68. 4^{ab} and 69. 39^d–40^a (both, with B_1) ; 39. 40^d–41^c (with B_5 Da_1) ; 70. 26^c–27^d (with Da_2) ; 78. 26 (with $D_{1.6}$) ; 26. 35 (with T_2) ; 59. 82^c–84^b (with G_1) ; 80. 15^c–16^b (with G_2) ; and 66. 7 (with G_4 $M_{1.3}$). The shared non-haplographical omissions are : 12. 55. 12^{cd} (with $Ś_1$ $K_{1.4}$ D_4) ; 10. 26^{cd} (with K_3 D_4) ; 101. 33^{ab} (with K_5 V_1 B Da Dn $D_{2.3.5.6}$) ; 79. 33^{cd} (with Dn_2) ; and 29. 29^{cd} (with D_4).

As to omissions in the Āpaddharma, D_8 presents 16 solitary omissions out of which only 4 are haplographical ; and 9 shared ones, out of which 8 are haplographical. The details are : solitary haplographical : 12. 137 from आहुः (in 57^d) up to दुःखं (in 59^a) ; 139. 69 ; 149 from रूप (in 86^a) up to प्स्यथ (in 87^b) ; and 160. 68^e–69^d. Solitary non-haplographical : 12. 131. 2^e–3^d ; 133. 7^a–8^b ; 139. 6^a–8^e, 27^{ab}, and from हं (in 76^d) up to मतिः (in 77^b) ; 141 from the initial ref. up to महा (in 2^a) ; 143. 5 ; 148. 11^e–24^f ; 149. 16^b–18^e ; 159. 53^{ab} ; 160 from था (in 18^b) up to महः (in 21^b), and from ति (in 70^d) up

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to चेक्ष्वाकु (in 72^a). The shared haplographical omissions are : 12. 150. 8^{cd} (with Śi $K_{1.2}$ D_1) ; 136. 136^{cd} (with $K_{2.4}$ Dn_3 D_{1-3}) ; 149. 70^{ab} (with $K_{3.5}$ V_1 B_{0-2} Da $Dn_{1.n_3}$ $D_{2.3.5}$ G_1) ; 143. 2^a–3^b (with Dn_1 $D_{3.5.7}$ T_1 $G_{2.5}$) ; 139. 48-49 (with D_3 $M_{2.4}$) ; 138. 50^c–52^d (with D_3) ; 155. 8 (with $D_{4.5.7}$) ; and 137. 64^c-65^d (with G_2). The shared non-haplographical omission, per contra, is just one : 160. 61 (with $Dn_{1.n_3}$).

Turning finally to omissions in the Mokṣadharma, the solitary haplographical omissions in D_8 are 16, and solitary non-haplographical 12. The shared haplographical are 17, and the shared non-haplographical are just 3. The details are : solitary haplographical : 12. 183 from अव (in 11^2) up to क्लेशादिभि (in 11^4) ; 190. 7–8 ; 192. 124–125 ; 207 from नृणां (in 19^c) up to स्पर्शजं (in 22^c) ; 209. 11^a–12^b ; 254. 47^c–48^b ; 258. 9^c–10^b ; 269. 11^{a5} ; 271 from निःसरणं (in 36^d) up to स्थानं (in 37^c) ; 275. 8^b–9^c ; 284. 38^b–39^c ; 293. 48^a–49^b ; 294. 33^c–34^b ; 295. 8^c–9^b ; 306 from दर्शयन्वै (in 82^c) up to शनं (in 83^d) ; and 315. 1^e–2^d. Solitary non-haplographical : 12. 187 from स्तानि (in 34^c) up to यतं (in 36^c), and from कृतं (in 45^a) up to the second लिप्य (in 46^b) ; 218 from मासुरीं (in 4^a) up to तथा (in 31^c) ; 234 from धर्मेषु (in 25^d) up to चारिणः (in 26^b) ; 250. 27^c–29^d ; 272. 12^{bcd} ; 276 from तान्स (in 12^c) up to श्रमाणां (in 13^b) ; 305 from प्रोत्यनुत्तमम् (in 5^b) up to नेत्राभ्यां (in 6^b) ; 311. 9^b–10^c ; 315. 56^c–57^d ; 316 from वृतो (in 9^c) up to क्रोधा (in 11^a) ; and 334. 17. The shared haplographical omissions are : 12. 258. 68 (with Śi $K_{1.2.4}$ $D_{2.4}$) ; 280. 20^a–21^b (with $K_{1.2.4}$ V_1 $B_{0.6-9}$ $Da_{3.a_4}$ $D_{2.3.6}$) ; 291. 19 (with K_1 Da_4) ; 303. 4^{ab} (with $K_{2.4}$ Ds_1 D_7 $G_{1.2}$) ; 240. 10^{ef} (with K_4 B_3 $Dn_{1.n_4}$ Ds_1 $D_{2.3}$) ; 251. 2 (with K_4 Ds_1) ; 326. 45^{ab} (with K_6 B_0 $Dn_{1.n_4}$ D_8 $D_{2.3}$) ; 308. 154^{cd} (with $B_{0.9}$ $Da_{3.a_4}$ $Dn_{1.n_4}$ $D_{2.3}$) ; 262. 21^a–22^b (with Dn_1 D_8 $D_{2.3}$) ; 303. 9^c–10^b (with $Dn_{1.n_4}$ D_8 $D_{2.3}$) ; 266. 7^{ab} (with Ds_1 $D_{2.5}$ G_2) ; 289. 7^d–8^a (with Ds_1 $D_{5.7}$) ; 302. 7^c–8^d, 305. 4^{cd}, 317. 10 (all, with Ds_1) ; 216. 6 (with D_6 M_1) ; and 277. 29 (with D_6). The shared non-haplographical omissions are : 12. 254. 12^{ab} (with K_4 V_1 $B_{0.6}$ Da_3 $Dn_{1.n_4}$ D_8 $D_{2.3}$) ; 177. 29^{ab} (with K_7 $D_{4.5.9}$) ; and 305. 19^{cd} (with $Dn_{1.n_4}$ D_2).

Of Appendix passages, D_8 gives No. 4 in the Rājadharma, and Nos. 28 and 32 in the Mokṣadharma. Other details can be passed over.

D_9

Poona, Bombay Govt. Collection (deposited at the Bhandarkar Oriental Research Institute, No. 65 of 1882–83. The MS. gives all the three sub-sections ; but as the Rājadharma is quite fragmentary it was not used for this edition. The Āpaddharma, written in Devanāgarī charcters on old country paper, is somewhat damaged. Folios 1–58 (also numbered 155-212), with the concluding folio missing. Lines 11–12 per page, and 40–44 letters per line. Occasional corrections in the margins. Margins ruled with double black lines, and śloka numbers and colophons marked with red-chalk. — The Mokṣadharma is in two sections, written in two different hands. A few missing folios

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at the end are restored by a modern hand. Folios 1–125 and 126–217, with twelve lines to a page, and 50–55 letters to a line. Margins ruled in double black lines, and red chalk occasionally used. Both the sub-sections are undated, but are fairly old in appearance.

In the Āpaddharma, D_9 gives very few star-passages, the actual number being 11 out of a total of 154. Of these, 399* is given by D_9 alone, while 384* is shared with K_3 only. There are four instances of NS minus Primary ŚK sharers, 318*, 382*, 395* and 423*; one of NS minus M, 429*; one of NS minus TG, 377*; one of NS minus ŚK with several D MSS., 411*. Finally, we have two instances, 324* (with $Ś_1$ $K_{1.2.4}$ $D_{1.4}$) and 412* (with $Ś_1$ K V_1 Da $Dn_{1.n3}$ $D_{1-4.7.8}$ T G_5), where, amongst the sharing MSS., the B group is conspicuous by its absence.

In the Mokṣadharma also, D_9 behaves somewhat erratically but not without significance. It offers, for instance — besides a star like 655* (shared with K_7 alone) — several sporadic star-sharing groups of MSS., out of which there is a section of 14 (namely, 467*, 560*, 757*, 758*, 762*, 784*, 791*, 821*, 829*, 855*, 863*, 880*, 899* and 909*) having K_7 D_4 as the identical sharing pair. Then we come across cases like 812*, 830* (both, with K_7 D_4 T $G_{1-3.6}$ [G_1 om. in 830*]), or like 489* (with K_7 Da_3 D_4 $M_{1.6}$), with a few sharers from the S Recension; while others, like 704* and 705*, have as sharers exclusively N MSS. like K_7 $Dn_{1.n4}$ (Dn_1 om. in 705*) D_8 $D_{4.6}$; but what is curious to note is that none of these sporadic cases has any B group sharer. Besides there are stars like 461*, 478*, 484*, 486*, 494*, 561*, 693*, 708*, 785*, 793*, 876* and 898*, which have a large number of N Recension sharers; also like 667*, 779*, 804*, 828*, 831*, 832*, 852*, 911*, 914* and 915*, which have either NTG, or NS sharing MSS.; but, all of them, without any B group sharers, except B_7 alone in 494*, and B_8 in 693*. Next, there are regular N Recension stars like 490*, 756*, 882* and 901*; NS minus Primary ŚK sharing groups as in 464*, 469*, 477*, 502*, 532*, 569*, 627*, 659*, 672*, 673*, 714*, 724* and 734*; as also NS minus M as in 788*, 798*, 860*, 861*, 892* and 902*. The remaining cases of D_9 stars in the Mokṣadharma represent, generally, the N minus Primary ŚK group, as in 488*, 509*, 531*, 650*, 716* and 736*.

Turning to omissions in D_9, in the Āpaddharma, it offers 18 solitary omissions, 10 of which are by haplography. These are — by haplography — 12. 137. 22^c–25^b, and 82^d–83^a; 138. 1^c–2^b; 142. 31^a–32^b; 144. 10^c–11^b; 145. 9^c–10^d; 148. 30^b; 160. 13^b–14^a, and 81^{bc}; and 163. 7^c–8^d. Without haplography, we have: 12. 132. 12^a–13^b; 136. 145^d; 137. 21^{ab}; 145. 4^{cf}; 149. 101^c–102^b; 150. 5–8, and 16; as also 162. 20^{ab}. The shared omissions are 5, of which 4 are by haplography. These latter are: 12. 161. 12^a–13^b (with $K_{2.4}$ D_1); 136. 69^{cd} (with K_3 B_6 D_7 T $G_{1.2.5}$ M); 139. 49 (with D_5); and 140. 11^c–12^b (with T_1 G_5). Without haplography: 12. 136. 104^{cd} (with K_7 D_4). — In the Mokṣadharma, we have 11 solitary omissions, 6 of which are by haplography;

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and 57 shared omissions, of which 38 are by haplography, and 19 without it. The instances are : solitary, by haplography : 12. 224 from विदो (in 50^{b}) up to कर्म (in 51^{a}); 284 from श्रेष्ठ (in 2^{c}) up to नर (in 3^{d}); 287 from दारम्भः (in 40^{c}) up to विपश्चि (in 41^{b}); 308. 129, and 131–132; and 313 from य राजा (in 6^{c}) up to अनुज्ञा (in 8^{a}). Solitary and without haplography are : 12. 286. 38^{b}–39^{c}; 309 from दर्शिनः (in 54^{d}) up to पन्थि (in 56^{a}); 328 from भव्येश (in 5^{a}) up to महर्षिभिः (in 6^{b}); 347. 8^{b}–9^{b}; and 351 from परमां (in 5^{d}) up to संशयः (in 352. 9^{b}). Shared, by haplography : 12. 246. 13^{cd} (with Ś$_{1}$ K$_{1.\,2.\,4.\,7}$ B$_{8.\,9}$ Da$_{3.\,a4}$ D$_{4-7}$); 280. 5^{cd} (with K$_{1.\,2.\,4.\,7}$ D$_{4}$ T$_{1}$); 217. 4 (with K$_{1.\,2.\,6.\,7}$ D$_{7}$ G$_{1-3.\,6}$); 200. 41^{c}–42^{b} (with K$_{2.\,4.\,7}$ Da$_{3.\,a4}$ D$_{5}$); 292. 48^{ab} (with K$_{2.\,4.\,7}$ D$_{7}$); 254. 29^{cd} (with K$_{2.\,7}$ D$_{4.\,7}$ G$_{1}$); 317. 12^{ab} (with K$_{2.\,7}$ D$_{4.\,7}$ G$_{2.\,3}$); 173. 44^{ab} (with K$_{4.\,7}$); 297. 9^{cd} (with K$_{7}$ V$_{1}$ B$_{0.\,8}$ Dn$_{4}$ D$_{4.\,5.\,7}$ T G$_{1-3.\,6}$); 290. 6^{cd} (with K$_{7}$ B$_{9}$ Da$_{3.\,a4}$ D$_{3.\,4}$); 265. 5^{cd} (with K$_{7}$ B$_{9}$ Da$_{3.\,a4}$ D$_{7}$ T$_{1}$ G$_{2}$); 237. 12 (with K$_{7}$ D$_{2.\,4}$); 335. 79^{bc} (with K$_{7}$ D$_{4}$ G$_{6}$); 181. 18^{ab}, 190. 10^{c}–11^{b}, 196. 21, 198. 7, 202. 30–31, 207. 8^{c}–9^{b}, 214. 6, 219. 2^{a}–3^{b}, 261. 36-37, 290. 46^{ab}, 312. 28^{c}–29^{b}, and 313. 17^{c}–18^{b} (all, with K$_{7}$ D$_{4}$); 224. 53^{d}–54^{a}, and 277. 26 (both, with K$_{7}$ D$_{6}$); 173. 32^{ab} (with K$_{7}$ D$_{7}$); 272. 17 (with K$_{7}$ T$_{1}$ G$_{1}$); 183 from अव (in 11^{3}) up to तापै (in 11^{4}), 184. 1^{cd}, 185. 12^{f}–14^{a}, 221. 61^{c}–62^{d}, 277. 21–22, 293. 2^{ab}, 316. 35^{cd}, and 344. 3^{a}–4^{b} (all, with K$_{7}$); and 187. 53^{ab} (with B$_{9}$ D$_{4}$). Shared non-haplographically : 12. 337. 38^{cd} and 338. 18^{cd} (both, with K$_{1.\,2.\,7}$ D$_{4}$ G$_{1}$); 177. 29^{ab} (with K$_{7}$ D$_{4.\,5.\,8}$); 331. 5^{ab} (with K$_{7}$ D$_{4.\,5}$); 247. 11 (with K$_{7}$ D$_{4}$ T$_{1}$ G$_{1-3.\,6}$); 177. 37 (with K$_{7}$ D$_{4}$ M$_{1.\,6.\,7}$); 183. 10^{9}, 184. 10^{4} (from ब्रह्मर्षि up to लब्धेन वा), 220. 47, 235. 1, 292. 36de, 294 from तत्त्व (in 34^{d}) up to च त्र (in 34^{f}), 318. 27^{cd}, 327. 92^{c}–93^{b}, 332. 21^{cd}, and 336. 17^{ab} (all, with K$_{7}$ D$_{4}$); 256. 10^{ef}, and 299. 1^{ab} (both, with K$_{7}$); and 309. 33^{a} (with D$_{4}$).

There is no Appendix passage to the Āpaddharma sub-section. There is, in the Mokṣadharma, only one Appendix passage in D$_{9}$, No. 28, given by D$_{9}$ along with the N Recension (Ś$_{1}$ missing). Other details of D$_{9}$ are passed over.

This concludes our detailed description of the entire N Recension. We next turn to the S Recension, divided into Telugu, Grantha, and Malayālam versions.

T$_{1}$

Tanjore, Sarasvathi Mahal Library, No. 11811. It is a palm-leaf MS. (size $18'' \times 1''$) written in Telugu characters, giving the entire Śāntiparvan : Rājadharma, folios 1–159 ; Āpaddharma, folios 159–204 ; Mokṣadharma, folios 204–400. The MS. is undated. For the first seven adhyāyas of the Rājadharma, through an oversight on the part of the collator, the *v. l.* from Tanjore Library MS. No. 1380 (which is a Devanāgarī MS.) have been recorded in the Critical Apparatus as printed in the edition. The mistake was facilitated by the circumstance that No. 11811 omits adhy. 1. The *v. l.* from the MS. No. 11811 for adhyāyas 2–7 have now been given in the Addenda and Corrigenda at the end of this volume.

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In the Rājadharma, T_1 gives the following star-passages, most of them belonging to the S Recension as a whole, with D_7 normally superadded : 13*, 14*, 21*, 26*, 27*, 29*–32*, 35*, 47*, 62*, 88*, 109*–111*, 122*, 126*–129*, 134*, 141*, 142*, 144*, 153*–155*, 157*–159*, 163*, 164*, 166*–169*, 173*, 175*, 178*–181*, 184*, 185*, 187*–194*, 198*–201*, 203*, 208*–210*, 223*–226*, 228*, 230*, 232*, 236*, 239*, 242*–245*, 247*, 252*, 254*, 259*, 260*, 267*, 268*, 272*–274*, 277*–283* and 289* ; while the following are shared by S minus M : 16*, 41*, 53*, 69*, 74*, 171* and 195*. The following are shared with NS minus M : 73*, 79*, 80*, 248* ; the following by NS minus Primary ŚK : 33*, 39*, 42*, 43*, 56*, 70*, 76*, 97*, 104*, 147*–149*, 206*, 211*, 212*, 214*, 217*, 219*, 220*, 250*, 251*, 256*, 258*, 290* and 293* ; the following by NS minus Primary ŚK and M : 121* ; the following by NS minus BM : 86*, 261* ; the following by NS minus ŚK : 246* ; the following by NS minus ŚK and B : 207* ; the following by NS with a few exceptions : 117*, 118* and 221* ; and the following with N : 146*. Lastly, we enumerate stars in T_1 with a few sporadic sharers : 54*, 60*, 64*, 77*, 83*–85*, 87*, 91*, 96*, 99* and 182*. — In the Āpaddharma, T_1 shares the following star-passages with the entire S Recension, with D_7 normally superadded : 315*, 389*, 417*, 418*, 438*, 442*, 444*, 446* and 449* ; as also, 421* (with S plus $D_{5.7}$) ; 343* (with S minus G_1 plus D_7) ; 313* (with S plus $D_{4.7}$ minus G_1) ; and 427* (with S plus D_7 minus M_4). The following are shared by S minus M plus D_7 : 303*, 320*, 405*, 406* and 424* (G_1 being absent in the last) ; as also, 318*, 395*, 409* and 423* (all, with NS minus Primary ŚK) ; 429* (with NS minus M) ; and 412* (with NS minus B $G_{1.2}$ M).

In the Mokṣadharma, T_1 shares the following stars with the entire S : 696*, 729*, 730*, 742*, 744*, 748*, 800* and 811* ; while the following, with S plus D_7 : 462*, 466*, 468*, 470*, 483*, 485*, 492*, 547*, 586*, 588*, 634*, 670*, 674A*, 683* ; as also, 457* (with S plus K_6 Ds_2 D_7) ; 508* (with S plus $D_{5.7}$) ; and 889* (with S plus V_1 $B_{6.8}$ D_7) ; the following with S minus M : 703*, 745*, 746*, 749*, 752*, 794*, 806*, 807*, 816*, 817*–820*, 822*, 823*, 886* ; as also 676*, 677* and 688* (all, with S minus M [except M_5]). The following with S minus M plus D_7 : 476*, 481*, 548*, 637*, 639*, 682*, 778*, 781*, 837*, 839*, 842*–845*, 847*, 849*, 850*, 853*, 854*, 865*, 867*, 871*, 873*, 874*, 877*, 879*, 885* ; as also 812* (with S minus M plus K_7 $D_{4.9}$), 473* (with S minus $M_{1.6.7}$ plus D_7), and 835* (with S minus M plus Ds_2 D_7) ; besides 523* (with S minus G_2 M plus D_7), 487* (with S minus G_3 $M_{1.6}$ plus D_7), 529* (with S minus T_2 M plus D_7), 699* (with S minus G_2 $M_{1.6.7}$), 512* (with S minus G_2 $M_{1.6.7}$ plus D_7), 700* (with S minus $M_{1.5.6}$), 702* (with S minus $M_{1.6.7}$), 802* (with S minus $M_{1.5.7}$), 585* (with S minus $M_{1.6.7}$ plus D_7), 603* and 632* (both, with S minus $M_{1.7}$ plus D_7), 628* (with S minus T_2 $M_{1.7}$), 759* (with S minus T_2 G_2 M_6 plus D_7), 890* (with S minus G_1 plus D_7), 733* (with S minus $G_{2.6}$ $M_{1.5.6}$), and 678* (with S minus $G_{2.8}$ $M_{1.6.7}$ plus D_7).

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Next, we have star-passages shared with NS minus Primary ŚK, the instances being : 464*, 469*, 477*, 502*, 532*, 555*, 569*, 627*, 659*, 672*, 673*, 687*, 724*, 734*, 803* and 859* ; besides 714* (NS minus Primary ŚK T_2), 914* (NS minus Primary ŚK B T_2), 667* (NS minus Primary ŚK G_2 $M_{1.6.7}$), and 772* (NS minus Primary ŚK M). The following are shared with NS minus M : 524*, 556*, 636* (except M_7), 788*, 798*, 840*, 860*, 861* and 892* ; the following by NS minus T_2 M : 902* ; the following by NS minus ŚK $G_{1.2}$: 610* ; and the following by NS minus B : 828*, 831*, 832* and 852*. Star-passage 906* is found in T_1 alone, while the rest are more or less sporadic : 856* (with $K_{1.2.4}$ D_7 T_2 $G_{1-3.6}$) ; 830* (with K_7 $D_{4.9}$ T_2 $G_{2.3.6}$) ; 841* (with Da_4 Ds D_7 $G_{3.6}$) ; 463* (with D_7 T_2) ; 875* (with D_7 $G_{1\ 3.6}$) ; 903* (with D_7 $G_{3.6}$) ; 507* (with D_7) ; 886* (with T_2 $G_{1-3.6}$) ; 721*, 731* (both, with T_2 $G_{1.3}$) ; 723*, 725* (both, with T_2 G_{1-3}) ; 761* (with T_2 $G_{3.6}$) ; 740* (with T_2 G_3) ; 711* (with $G_{1.3}$) ; 825*, 896*, 900*, 910* (all, with $G_{3.6}$) ; and 732* (with G_3).

Turning to omissions in T_1, in the Rājadharma, it presents 10 solitary omissions, 2 of them by hapl. ; while it presents 31 shared omissions, 14 of them by hapl. The instances are : solitary with haplography : 12. 24.^{c}15^{c}–16^{d} and 82. 6^{c}–7^{d}. Solitary without haplography : 12. 28. 14^{c}–16^{b} ; 29. 39^{bc}, 45^{bc}, 55^{bc} ; 114 from रन्ती (in 2^{a}) up to पुरा (in 2^{b}) ; 122 from प्युदा (in 1^{a}) up to पुरा (in 1^{b}) ; 123 from रन्तीम (in 10^{a}) up to पुरातनम् (in 10^{b}) ; 124 from प्युदा (in 18^{a}) up to पुरा (in 18^{b}). Shared haplographical : 12. 59. 38^{a}–39^{b} (with $Ś_1$ $K_{1.2.4}$ $D_{1.7}$) ; 16. 15^{cd} (with $K_{1.4}$ $D_{1.4.7}$ G_3) ; 84. 35 (with K_3 $D_{4.7}$) ; 47. 76*, lines 1–2 (with K_5 D_7 T_2 $G_{1.2}$ M_2) ; 10. 22^{ab} (with B_1 D_7 G) ; 47. 79*, lines 3–4 (with $D_{6.7}$ T_2 $G_{1.2}$) ; 55. 11 (with D_7 T_2 G M) ; 64. 2 (with D_7 T_2 G $M_{1.3}$) ; 47. 80*, lines 1–4 (with D_7 T_2 $G_{1.2}$) ; 116. 19–20 (with D_7 G_4) ; 5. 4^{ab} and 14. 23 (both, with T_2 G M) ; 125. 16^{cd} (with T_2 $G_{2.4}$) ; and 47. 79*, lines 7–10 (with G_2). Shared non-haplographical : 12. 101. 26^{ab} (with D_7 T_2 G M) ; 49. 41^{ef} (with D_7 T_2 G) ; 122. 282*, line 3 (with T_2 $G_{1.2.4}$ M_3) ; 29. 121^{bc}, 128^{bc}, 136^{bc} (all, with G) ; 29. 73, 86^{bc}, 92^{bc}, 97^{bc}, 103^{bc}, 112^{bc} (all, with $G_{1.3.4}$) ; 47. 91*, line 1 with $G_{1.2}$) ; 29. 63^{bc} and 80. 2^{a}–4^{b} (both, with G_3) ; and 120. 41^{ab} (with G_4). — In the Āpaddharma, T_1 presents only 12 shared omissions, 4 of them haplographical, and 8 without haplography, the instances being : haplographical — 12. 136. 89^{cd} (with K_3 B_0 $D_{7.9}$ T_2 $G_{1.2.5}$ M) ; 152. 7^{bc} (with D_7 T_2 $G_{1.2.5}$ M) ; 140. 11^{c}–12^{b} (with D_9 G_5) ; and 139. 68 (with G_5). Without haplography : 12. 133. 1^{d}–3^{c}, 165. 28^{ab}, and 161. 37^{a} (all, with D_7 T_2 $G_{1.2.5}$ M) ; 138. 41–43 (with D_7 $G_{1.2.5}$) ; 153. 11^{b} (with D_7 G_5) ; 129. 5^{ab} (with T_2 $G_{1.2.5}$ M) ; 136 from रन्ती (in 18^{a}) up to पुरा (in 18^{b}) ; and 150 from रन्ती (in 1^{a}) up to पुरा (in 1^{b}) (both, with G_5).

In the Mokṣadharma, T_1 offers 39 solitary omissions, 22 of them by haplography ; and 48 shared omissions, 19 of them by haplography. The details are : solitary haplographical : 12. 168. 18^{bc} ; 172. 28 ; 173 from अधिष्ठाय (in 15^{a}) up to भुञ्जते (in 15^{b}) ;

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187. 22^{e}–24^{b}; 192. 101–102; 199. 2^{d}–3^{a}; 214 from ब्रह्म (in 8^{b}) up to कर्थं (in 8^{c}); 218. 4^{a}–6^{b}; 221. 17–19; 223. 21; 224. 3^{d}–5^{c}; 228. 37; 258. 3^{ab}; 273. 48^{b}–49^{a}; 277. 42–43; 289. 31^{c}–37^{b}; 290. 6^{a}–8^{b}; 306. 73^{bc}; 327. 65^{cd}; 328. 22^{a}–23^{b}; 336. 46^{a}–47^{b}; and 339. 9. Solitary non-haplographical : 12. 177. 5^{a}–6^{b}; 192. 41, 44; 214. 12^{b}–13^{b}; 254. 44^{ab}; 258. 36^{c}–37^{d}; 326. 55^{a}–57^{b}; 327. 50^{a}–51^{b}; 329 from रोः प्रा (in 47^{1}) up to कृशो (in 47^{3}); 330. 45^{ab}; 332. 10^{cd}; 335. 51^{d}; 343. 8^{c}; 344. 4^{a}-5^{d}; 351 from परमां (in 5^{d}) up to द्विज (in 6^{b}); 352. $1^{'cd}$; and 353. 7^{b}. Shared haplographical : 12. 305. 3^{ab} (with $K_{1.2.4.7}$ V_1); 286. 17^{cd} (with $K_{1.2.4}$ B_0 $Da_{3.a_4}$); 170. 7 (with K_2 T_2 $G_{1-3.6}$); 262. 42^{ab} (with K_4 B_9 $D_{5.7}$ T_2 G_{1-3} $M_{5.7}$); 216. 5–6 (with K_6); 297. 9^{cd} (with K_7 V_1 $B_{0.8}$ Dn_4 $D_{4.5.7.9}$ T_2 $G_{1-3.6}$); 265. 5^{cd} (with K_7 B_9 $Da_{3.a_4}$ $D_{7.9}$ G_2); 295. 9^{cd} (with K_7 B_9 Da_4 D_7 $G_{1.6}$); 272. 17 (with K_7 D_9 G_1); 225. 5^{c}–7^{b} (with D_4); 329 from परोक्ष (in 17^{2}) up to भागम् (in 18^{2}) (with D_5); 200. 12^{c}–14^{b} (with $D_{6.7}$ $G_{1-3.6}$); 168. 19^{cd} and 217. 33 (both, with D_7 T_2 $G_{1-3.6}$); 220. 60^{c}-61^{d} (with D_7 G_2); 331. 3^{a}–4^{b} (with D_7); 200. 8^{c}–9^{d} (with G_1); and 254. 47^{c}–49^{b} as also 269. 12^{cd} (both, with G_2). Shared non-haplographical : 12. 306. 40^{cd} (with $K_{2.7}$ Ds_1); 247. 11 (with K_7 $D_{4.9}$ $G_{1-3.6}$); 169. 12^{ab} (with D_7 T_2 $G_{1-3.6}$ $M_{1.5-7}$); 194. 10^{e}–11^{d}; 210. 24^{ef}; 216. 15, 16^{ef}; 314. 5^{cd}; 326. 105^{ef} (all, with D_7 T_2 $G_{1-3.6}$); 312. 24^{ab}; and 330. 64^{cd} (both, with D_7 T_2 $G_{1.3.6}$); 187. 19^{cd}; 308. 19^{cd}; 337. 40^{ef} (all, with D_7 $G_{3.6}$); 177. 38^{ab} (with T_2 $G_{1-3.6}$ M_5); 213. 11^{ab}; 256. 22^{cd}; 326. 34, 70^{cd}; 335. 4^{cd} (all, with T_2 $G_{1-3.6}$); and 306. 36^{d}–37^{a} (with T_2 $G_{1.3.6}$); 292. 31^{cd} (with T_2 $G_{3.6}$); 173. 12^{ab}; 241. 7–8 (both, with $G_{1.3.6}$); 284. 12^{cd} (with $G_{1.3}$); 316. 51–52 (with $G_{1.6}$); 177. 33^{bc} (with $G_{2.3.6}$); 306. 75^{cd} (with G_3); and 292. 16^{c}–24^{d} (with G_6).

As to transpositions in T_1, in the Rājadharma, there are 11 cases, D_7 being present amongst the sharers in all except two; while the M version is absent from four of them, and G from one. So also, 12. 68. 15 and 16, 27 and 28, and 111. 11 and 12 are found in NS with a few exceptions. — In the Āpaddharma, there are 7 cases, D_7 appearing in all of them. Three are sporadic, being limited to D_7 and one or two G MSS. as sharers; while 137. 62^{ab} and 62^{cd}, and 149. 91^{cd} and 92^{ab} are both found in D_7 T_2 $G_{1.2.5}$ M. The remaining two, viz., 131. 10^{cd} and 10^{ef} as well as 157. 3^{ab} and 3^{cd}, are found in the S Recension with the addition of a couple of sporadic N MSS. in the first, and of V_1 B Da $D_{5.7}$ in the second. — In the Mokṣadharma, there are, in T_1, 26 cases of transposition, most of which have sharers confined to T and G versions, as for example, 12. 254. 22^{ab} and 22^{cd}, 320. 14 and 15, and 322. 23 and 24 (all, with T_2 $G_{1-3.6}$); 271. 39^{cd} and 40^{ab} (with T_2 G_{1-3}); 289. 62^{c} and 62^{d}, and 292. 26^{ab} and 26^{cd} (both, with T_2 $G_{1.3.6}$); and 177. 34^{ab} and 34^{cd} (with T_2 $G_{2.3.6}$); besides, with the addition of D_7 to the sharing group, 327. 27^{ab} and 27^{cd} (with D_7 T_2 $G_{1-3.6}$), and 308. 131 and 132 (with D_7 T_2 $G_{1.3.6}$); and, with the addition also of one or two MSS. from the M version : 216. 20^{cd} and 21^{ab} (with D_7 T_2 $G_{1-3.6}$ $M_{5.6}$); 203. 32^{ab} and 32^{cd} (with D_7 T_2 $G_{1-3.6}$ $M_{5.7}$); 203. 11 and 12 (with D_7 T_2 $G_{1-3.6}$ M_5); 212. 50 and 51 (with D_7 T_2 $G_{1.3.6}$ $M_{5.6}$); 243. 3 and 4 (with T_2 $G_{1.3.6}$ M_5); 259.

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28 and 29 (with T_2 G_{1-3} M_7); 259. 21 and 22 (with Ds T_2 G_{1-3} M_5); and 184. 5 and 6 (with D_7 T_2 $G_{2.3.6}$ M_5). In the next three cases of transposition, T_2 does not appear as a sharer : 338. 3 and 4 (with D_7 $G_{1.3.6}$); 336. 69 and 70 (with $G_{1.3.6}$); and 308. 24 and 25 (with D_7 $G_{3.6}$). There are only three cases of transposition where the sharers have adequate representatives of N Recension : 254. 12^{ab} and 12^{cd} (with $K_{1.2.6.7}$ B_{7-9} D_{a4} $D_{4.7.9}$ T_2 $G_{1-3.6}$ $M_{1.5-7}$); 326. 37^{cd} and 37^{ef} (with $K_{1.4.7}$ $D_{4.7.9}$ T_2 $G_{1-3.6}$); and 331. 5^{ab} and 5^{cd} (with $K_{1.2.4}$ V_1 D_7 T_2 $G_{1-3.6}$: the B version being unrepresented in the last two). Finally, the following two cases have sporadic sharers, viz., 286. 2^c and 2^d (with $D_{4.9}$); and 187. 11^{ab} and 11^{cd} (with T_2 G_2).

As to the Appendix passages, Nos. 1, 2, 3, 8, 9, 10, 11, 12, and 13 are found in T_1, shared with D_7 S ; while No. 4 is shared by D_7 T $G_{1.2}$. App. I, No. 5 and No. 7 are absent in T_1 ; while No. 6 is found in T_2 alone. There being no Appendix passage in the Āpaddharma, we find in T_1, in the Mokṣadharma, Appendix I, No. 17B (with D_7 T_2 $G_{1-3.6}$ M_5), No. 31 (with D_7 T_2 $G_{1-3.6}$), and No. 32 (with $K_{1.2.4.6}$ V_1 $Bo._{6-9}$ $Da_{3.a4}$ $Dn_{1.n4}$ Ds $D_{2.3.5.7.8}$ T_2 $G_{1-3.6}$ — $Ś_1$ D_6 missing). — The additional colophons peculiar to the S recension (and found in T_1 along with D_7) are inserted after 12. 59. 85 (in the Rājadharma), after 12. 162. 26 (in the Āpaddharma), and after 12. 322. 12 (in the Mokṣadharma). Addl. colophons, shared by NS minus Primary ŚK, occur, in the Rājadharma, after 12. 117. 21, 125. 19, and 126. 26 ; in the Āpaddharma, after 142. 20 ; and in the Mokṣadharma, after 12. 224. 31. The addl. colophon after 12. 39. 37 (in the Rājadharma) and that after 12. 171. 475* (in the Mokṣadharma), which are common to most MSS., have been already commented upon in the Notes. It is worth noting that the following three addl. colophons in the Mokṣadharma — after 12. 315. 26, 318. 61, and 326. 71^{cd} — are found in the S MSS. excluding the M version.

T_2

Lahore, D. A. V. College, Lalchand Library (now transferred to Sadhu Ashram, Hoshiarpur, East Panjab), No. 3947. It is a palm-leaf MS., size $20\frac{1}{2}'' \times 2\frac{1}{2}''$, with 15 to 20 lines per page, and 85 letters per line. It is a complete MS. for the Śāntiparvan, containing all the three sub-parvans. At the end of adhy. 320, concluding the शुकाभिपतन episode, however, the MS. records the श्लोकसंख्या of the complete शान्तिपर्व as 14,525 stanzas, and concludes the Śāntiparvan (see Crit. Ed., p. 1811), giving the day of the year (without mentioning the year) when the writing was concluded. Nevertheless, the MS. continues the remaining portion of the Mokṣadharma to the end, probably copying it from some other MS. It cannot, however, be said whether there is a difference in the two handwritings. From this added portion, the text from 12. 336. 1 up to 339. 21 is lost on a missing folio. Date uncertain.

As T_2 has a close affinity with T_1, only the points where T_2 diverges from T_1

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will be here recorded. Stars given by T_2 but absent in T_1, in the Rājadharma, are : 19*, 58*, 170* and 175*, (these being found in T_2 alone); 165*, 196* and 240* (all, shared by T_2 with G_1); and 92* (with D_7); 294* (with $K_{3.5}$ V_1 B Da Dn $D_{2-6.8}$ $G_{1.2.4}$ $M_{2.4}$); 46* (with K_5 V_1 B Dn $D_{1-3.5\ 6.8}$); 222* (with NS minus Primary ŚK); and 18* (with D_7 G_1 M). — In the Āpaddharma, T_2 alone has the following stars : 344*, 390*, 392* and 450*; while it has G_1 alone as its sharer in 431*. It shares 353* with K_5 B_4 $Dn_{1.n3}$ $D_{2.3.8}$, and 411* with V_1 B Da Dn_1 $D_{7.9}$ $G_{1.2}$ M. In other respects, T_2 agrees with T_1. — In the Mokṣadharma, T_2 alone has the following star-passages : 456*, 474*, 495*, 656*, 686*, 741*, and 773*. In five other cases, it has the following star-passages absent in T_1, namely : 779* (with $K_{1.4}$ V_1 Ds_2 $D_{4.7.9}$ $G_{1.3.6}$); 545* (with K_6 B_6 $Dn_{1.n4}$ Ds $D_{2.3.5-8}$ $G_{1-3.6}$ M_5); 878* (with D_7 $G_{2.3.6}$); 883* (with $G_{1.2}$); and 662* (with G_2 $M_{1.5-7}$). In other respects it agrees with T_1.

Turning to omissions, in the Rājadharma, T_2 has 4 solitary omissions by haplography : 12. 13. 4^{cd}; 38. 46–47; 47. 53; and 111. 23; together with 3 solitary omissions without haplography : 12. 29. 12^{ab}; 52. 10–11; and 68. 2^d. Of shared omissions, T_2 gives 12 by haplography : 12. 28. 19–20 (with Ś1 $K_{1.2}$ M_2); 66. 8 (with K_3 V_1 B_2); 47. 79*, lines 7–8 (with V_1 $Bo._{1.3-5}$ Da $D_{2.3.5-7}$); 47. 48 (with D_2); 29. 52 (with D_7 G_4); 26. 35 (with D_3); 13. 3, 15. 21^{cd}, and 39–40, 21. 6^t–8^c, 68. 32^d–33^a, and 86. 27^t–29^c (all, with G_1). There are finally, 8 omissions in T_2 which are shared, but without haplography : 12. 14. 35 (with D_7 G_1); 68. 13^{cd} (with $G_{1.4}$); 16. 13^{cd}, 19. 5^d–6^c, 23. 11^{ab}, 24. 2^{ab}, 103 from कवचैः (in 12^a) up to भानुभिः (in 12^b) (all, with G_1); and 109. 4^b–5^d (with G_2). — In the Āpaddharma, there are, as peculiar to T_2, one solitary omission by haplography, viz., 12. 138. 43^{cd}, and one without haplography, viz., 137. 35–36; also there are found five shared omissions, of which two, viz. 12. 148. 23^{ef} (with K_4 B_2 Da_1 $Dn_{1.n3}$ $D_{1.5.9}$) and 151. 16^d–17^a (with G_1), are by haplography; and three without haplography : viz., 12. 160. 83^{cd} (with G_1 M), and 134. 6^c–7^d as well as 159. 45^{ef} (both, with G_1). — In the Mokṣadharma, T_2 gives 23 solitary omissions, eight of which are by haplography; as well as nine shared omissions, five of which are by haplography. The details are : solitary haplographical — 12. 181. 8; 200. 37^{ab}; 218. 10–11; 228. 19^{ef}; 326. 28^c–30^b; 327. 93–94; 335. 38^{bc}; and 342. 13^{cd}. Solitary non-haplographical : 12. 171. 13^{bc}; 179. 3^{ab}; 192. 40^{ef}; 217. 48–49, 51^{ef}; 261. 56^c–58^b; 267 from संनिपातो (in 30^a) up to यथैवो (in 32^a); 323. 33; 326. 33; 327. 74^d–75^d; 335. 64^{cd}; 347. 16^{cd}; 349. 15^{cd}; 350. 2^{ab}; and 352. 5^c–7^b. Shared haplographical : 12. 247. 11^{ab} (with Ś1 $K_{1.2.4}$); 298. 24 (with $K_{1.2.4}$ B_3 G_1); 284. 4^{cd} (with $K_{1.2.4}$ G_1); 292. 40^{ab} (with K_1); 326. 3^c–5^b (with G_1); and 327. 76^{cd} (with M_3). Shared non-haplographical : 12. 271. 46^{cd} (with G_1); 340. 1–3 (with G_2); and 177. 33^{ab} (with $M_{1.5-7}$). Beyond the above recited omissions, which are absent in T_1, T_2 records the other omissions in common with T_1.

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As to Appendix passages, T_2 alone gives App. I, No. 5 in the Rājadharma, the MS. agreeing with T_1 in all the other characteristics.

G_1

Poona : The B. O. R. I. MS. Collection, No. 27. This MS. belonged to Shri. Shreeniwas Aiyangar, and was received as present to the Bhandarkar Oriental Research Institute through the good offices of the Yatirāj Mutt, Melkote. The MS. is written on palm-leaves (size $15\frac{1}{2}'' \times 2\frac{1}{4}''$) in Grantha characters; total number of folios 532; with 16-22 lines to a page, and 65 to 75 letters to a line. The MS. contains Parvans 12–18, of which the Śāntiparvan is given on fol. 1–229. The Rājadharma sub-section occupies fol. 1 to fol. 96; the Āpaddharma, fol. 96 to fol. 126; and the Mokṣadharma, fol. 127 to fol. 229. The MS. does not give, either here or at the beginning of the Mokṣadharma, the उञ्छवृत्ति episode (12. 340–353); but it is otherwise complete. The MS. is undated.

The MS. G_1, in the Rājadharma, gives the following stars in common with the entire S Recension : 27*, 29*, 30*, 62*, 126*, 224* and 252*; there being a deficiency from S of G_3 in 260*, of G_3 M in 74*, and of M in 16* as well as in 53*; deficiency of G_4 and surplus of B_3 in 3*, of T_2 M and surplus of $K_{2.4}$ in 60*, of M and surplus of Dn $D_{2.3.6}$ in 54*, and of G_3 M and surplus of K_{3-5} $D_{4.7}$ in 64*. In the following 59 star-passages, D_7 is associated with S : 13*, 14*, 21*, 31*, 32*, 47*, 109*–111*, 122*, 127*–129*, 134*, 139*, 141*, 142*, 144*, 153*, 154*, 158*, 163*, 166*–169*, 173*, 175*, 178*–180*, 184*, 185*, 187*, 189*–194*, 199*–201*, 203*, 209*, 210*, 223*, 225*, 228*, 230*, 232*, 236*, 239*, 242*–245*, 247* and 259*; while the group D_7 S lacks T_1 G in 18*; T_2 in 35* and 159*; G_3 in 88*, 188*, 267*, 268*, 272*–274*, 277*, 279*, 280*–283* and 289*; G_3 M in 69* and 96*; $G_{3.4}$ M in 83*–84*; T_2 $G_{3.4}$ M in 85*, 87*, 91*, 99*, 155*, and 208*; M in 41*, $M_{1.3.4}$ in 171*, M_2 in 198*, and M_4 in 164*. Where the sharers belong to both the N and S Recensions, in quite a large number of cases, the Primary ŚK MSS. are found to be absent, as in 33*, 39*, 42*, 43*, 56*, 70*, 76*, 97*, 104*, 117*, 147*–149*, 206*, 211*, 212*, 214*, 217*, 219*–222*, 250*, 251*, 256*, 290*, 293* and 294*. NS minus M is met with in 73* (with G_3 absent), and in 79* and 80* (both, with $G_{3.4}$ absent). NS minus ŚK is illustrated in 246*; NS minus Primary ŚK and M in 121*; and NS minus B and M in 86* and 261*. The remaining cases include solitary sharers like T_2 in 165*, 196* and 240*, as also Dn, in 233*; and sporadic sharers as in 207* (with Dn $D_{2.3.6.7}$ S). — In the Āpaddharma, G_1 shares the following star-passages with D_7 S : 315*, 389*, 417*, 418*, 421* (with plus D_5), 422*, 438*, 444*, 446* and 449*; the following with D_7 S minus M : 303*, 405*, 406*; the following with D_7 S minus M (except M_4) : 427*; and the following with D_7 S minus T_2 M : 345*. The following two have sporadic sharers : 351* (with K_3 D_4) and 431* (with T_2). The remaining seven are : 318*, 395*, 409*, and 423* (all, with NS minus Primary ŚK);

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411* (with NS minus ŚK T_1 G_5); 307* (with NS minus Primary ŚK and T M); and 429* (with NS minus M).

In the Mokṣadharma, G_1 alone has the following star-passages: 719*, 824*, 834*, and 888*; while 883*, shared by T_2 G_2, may be considered as a sporadic case. There are, next, following two star-passages common to the S Recension exclusively: 800* and 811*. S minus T_2 $G_{2.6}$ M is illustrated in 711*, and S minus T_2 $M_{1.7}$ in 628*; S minus $G_{2.6}$ M in 721* and 731*; S minus $G_{2.6}$ $M_{1.5.6}$ in 733*; S minus G_2 M in 745*, 746*, 749*, 752* and 807*; S minus G_2 $M_{1.6.7}$ in 699*; S minus G_2 in 696*, 744* and 748*; S minus $G_{3.6}$ in 742*; S minus G_6 M in 723* and 725*; S minus G_6 in 729* and 730*; S minus M in 703*, 794*, 806*, 816*, 818*–820*, 822*, 823* and 886*; S minus $M_{1.5.7}$ in 802*; and, finally, S minus $M_{1.6.7}$ in 688* and 702*. The S Recension, with D_7, is the sharer in 462*, 466*, 468*, 483*, 485*, 492*, 547*, 586*, 588*, 634* and 670*. D_7 S minus M is illustrated in 637*, 639*, 837*, 839*, 842*–844*, 847*, 849*, 850*, 853*, 854*, 865*, 867*, 871*, 873*, 874*, 877* and 885*. D_7 S minus $M_{1.6.7}$ are sharers in the following star-passages: 473*, 481*, 543*, 548*, 585* and 688*, as well as in 512*, 676* and 677* — the last three lacking also G_2. D_7 S minus $M_{1.5.6}$ is instanced in 476* and 700*, while D_7 S minus $M_{1.7}$ in 603* and 632*. Next, we find D_7 S minus G_2 M in 523*, 778*, and 781*; while D_7 S minus T_2 M are the sharers in 529*, and minus T_2 G_2 M in 875*. D_7 S minus G_3 $M_{1.6}$ constitute the sharers of 487*, while in 678*, G_2 and M_7 also appear as non-sharers. Stars 470*, 674A*, 683* and 759* are found with D_7 S minus G_2 as sharers (the last also lacking M_6), while finally, 508* is shared with D_7 S plus D_8. The group NS minus Primary ŚK is illustrated in 464*, 469*, 477*, 502*, 532*, 555*, 569*, 627*, 659*, 672*, 673*, 687*, 734*, 803*, and 859*, besides in 545* (mostly deficient in B), and 667* and 724* with NS minus Primary ŚK and M, excepting M_5 in the first, and M_7 in the second. NS minus M is illustrated in 524*, 556*, 686* (except M_7), 788*, 798*, 840*, 860*, 861*, 892* and 902*; while there is a solitary case of NS minus Primary ŚK and T $G_{2.3.6}$ in 717*. NS minus B is instanced in 828*, 831* and 832*. Lastly, there remain the following sporadic cases: 457* (with S plus K_6 Ds_2 D_7), 772* (with K_4 V_1 $B_{0.7-9}$ $D_{5.7}$ T $G_{3.6}$), 779* (with $K_{1.4}$ V_1 Ds_2 $D_{4.7.9}$ T_2 $G_{3.6}$), 835* (with Ds_2 D_7 T $G_{2.3.6}$), 852* (with S plus $K_{1.2.4.7}$ $D_{4.5.7.9}$), 856* (with $K_{1.2.4}$ D_7 T $G_{2.3.6}$), and 889* (with S plus V_1 $B_{6.8}$ D_7).

Turning next to omissions in G_1, in the Rājadharma, we come across 40 solitary omissions, 26 of them by haplography, and 14 without haplography. Also there are 54 shared omissions, 33 of them by haplography and 21 without haplography. The instances are, solitary haplography: 12. 6. 8; 10. 21^{bc}; 11. 6–7; 15. 36^{cd}, 54^{cd}; 16. 8^{b}–9^{c}; 18. 5^{b}–6^{c}; 43. 1^{d}–3^{c}, 16^{b}–17^{a}; 45. 2; 46. 13–16; 51 from ते (in 5^{c}) up to पश्यामि (in 6^{a}); 59. 45^{a}–47^{b}, 121–122, 129^{d}–131^{c}; 68. 18–19, 36–47; 83. 5^{d}–6^{c}; 88. 22^{ab}; 91. 9–10; 110. 14^{c}–16^{b}; 111. 17–18, 21–23; 112. 61^{c}–62^{a}; 116. 14^{c}–15^{d}; and 121. 28^{ab}.

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Solitary without haplography : 12. 8. 15–16 ; 12 from लया (in 11^{a}) up to एकतस्ते (in 11^{e}); 14. 16^{ab} ; 16. 7^{ab} ; 52. 24–25 ; 60. 29^{cd} ; 61. 13^{a}–14^{b} ; 62. 5^{bc} ; 68 from राज्य (in 5^{a}) up to 6^{d} ; 88. 12^{cd} ; 92. 32^{cd} ; 99. 4^{a} ; 109. 11 ; and 110. 4^{e}–5^{a}. Shared, by haplography : 12. 128. 37 (with $K_{1.2}$ $D_{1.4}$ G_{2}) ; 70. 32^{ab} (with K_{2} B_{4}) ; 68 from यथा (in 2^{d}) up to वसुमना (in 3^{a}) (with K_{2}) ; 111. 4 (with K_{3} D_{7}) ; 67. 5^{bc} (with K_{4} Da $D_{2.3.5}$) ; 92. 44^{e}–45^{b} (with K_{5} $D_{2.3.5}$) ; 47. 76*, lines 1–2 (with K_{5} D_{7} T G_{2} M_{2}) ; 74. 17^{e}–18^{d} (with V_{1}) ; 29. 50–51 (with B_{1}) ; 70. 17^{ab} (with Da) ; 78. 26 (with $D_{1.6.8}$) ; 49. 70–71 and 58. 20^{e}–22^{b} (both, with D_{1}) ; 11. 17^{e}–19^{b} and 94. 22^{e}–23^{d} (both, with D_{4}) ; 47. 79*, lines 3–4 (with $D_{6.7}$ T G_{2}) ; 55. 11 (with D_{7} S) ; 125. 16^{e}–18^{b} (with D_{7}) ; 64. 2 (with D_{7} T G_{2-4} $M_{1.3}$) ; 47. 80*, lines 1–4 (with D_{7} T G_{2}) ; 59. 82^{e}–84^{b} (with D_{8}) ; 47. 91*, line 1 (with T_{1} G_{2}) ; 13. 3, 15. $21^{e.f}$, and 39–40, 16. 13^{cd}, 21. 6^{d}–8^{e}, 68. 32^{d}–33^{a} and 86. 27^{d}–29^{e} (all, with T_{2}) ; 52. 18^{ab} (with G_{2}) ; and 10. 27–28 (with M_{4}) ; and 5. 4^{ab} as also 14. 23 (both, with S). Shared, without haplography : 12. 101. 26^{ab} (with D_{7} S) ; 49. $41^{e.f}$ (with D_{7} T G_{2-4}) ; 14. 35 (with D_{7} T_{2}) ; 122. 282*, line 3 (with T $G_{2.4}$ M_{2}) ; 29. 121^{bc}, 128^{be} and 136^{bc} (all, with T_{1} G_{2-4}) ; 29. 73, 86^{bc}, 92^{bc}, 97^{bc}, 103^{bc} and 112^{bc} (all, with T_{1} $G_{3.4}$) ; 68. 13^{cd} (with T_{2} G_{4}) ; 19. 5^{d}–6^{e}, 23. 11^{ab}, 24. 2^{ab}, and 103 from कवचैः (in 12^{a}) up to भानुभिः (in 12^{b}) (all, with T_{2}) ; 29. 45 and 63 (both, with G_{4}) ; and 111. 259*, lines 1–2 (with M). — G_{1} solitary omissions in the Āpaddharma are 16, of which 11 are by haplography ; while shared omissions are 19 of which 11 are by haplography. The details are : solitary haplographical — 12. 138. 12–13, and from the second न (in 68^{e}) up to यस्य (in 68^{d}) ; 139. 49–50 ; 140. 26^{b}–28^{e} ; 148. 24^{e}–24^{f} ; 149. 93 ; 154. 19–20 ; 156. 13–15 ; 160. 5^{b}–18^{e} ; 162. 47^{a}–49^{b} ; and 164. 4–5. Solitary non-haplographical : 12. 137. 36 ; 146. 17–18 ; 149. 66^{cd} ; 151. 23^{cd} ; and 161. 16. The shared haplographical omissions are : 12. 149. 70^{ab} (with $K_{3.5}$ V_{1} B_{0-2} Da $Dn_{1.n3}$ $D_{2.3.5.8}$) ; 136. 89^{cd} (with K_{3} B_{0} $D_{7.9}$ T $G_{2.5}$ M) ; 154. 15–16 (with K_{5} D_{7}) ; 156. 26^{ab} (with V_{1}) ; 158. 1^{bc} (with B_{1} D_{4} M_{3}) ; 138. 5^{a}–6^{b} (with B_{1}) ; 152. 3^{a}–4^{b} (with Dn_{3}) ; 162. 17^{b}–18^{a} (with D_{4}) ; 140. 4^{d}–7^{a} (with D_{5}) ; 152. 7^{bc} (with D_{7} T $G_{2.5}$ M) ; and 151. 16^{d}–17^{a} (with T_{2}). Shared omissions without haplography are : 12. 133. 1^{d}–3^{e}, 161. 37^{a}, and 165. 28^{ab} (all, with D_{7} T $G_{2.5}$ M) ; 138. 41–43 (with D_{7} T_{1} $G_{2.5}$) ; 129. 5^{ab} (with T $G_{2.5}$ M) ; 160. 83^{cd} (with T_{2} M) ; 134. 6^{e}–7^{e}, and 159. $45^{e.f}$ (both, with T_{2}).

The solitary haplographical omissions in G_{1} in the Mokṣadharma are 43, and the solitary non-haplographical 32. The shared haplographical omissions are 44, and the shared non-haplographical are 40. The instances are : solitary haplographical — 12. 168. $18^{e.f}$, 33^{a}–35^{b}, and 43–44 ; 171. 29^{b}–31^{a} ; 173. 27^{e}–29^{b} ; 177. 13–14, and 32^{f}–34^{e} ; 184. 6 ; 192 from फल (in 51^{a}) up to the ref. in 53 ; 195. 13^{a}–14^{b} ; 211. 1^{e}–3^{b} ; 214. 6^{d}–7^{a} ; 220. 67^{b}–68^{e} ; 223. 10–14 ; 249. 1^{e}–2^{d} ; 253. 27^{e}–29^{d}, and 33–35 ; 258. 19^{b}–20^{e} ; 263. 30^{e}–32^{b}, and 40^{b}–42^{a} ; 264. 14^{e}–15^{b} ; 266. 6^{e}–8^{b} ; 269. 11–12 ; 276. 42–43 ; 277 from the ref. (in 2) up to वेदितुम् (in 3^{d}), and 40 ; 278. 2–3, and 19^{a}–20^{b} ; 284. 28^{e}–30^{d} ; 287.

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37–38 ; 288. 41^{c}–42^{b} ; 291. 8^{d}–10^{c} ; 292. 18–20, 31^{b}–32^{a} ; 293. 40–41 ; 296. 43^{c}–45^{d} ; 297. 10^{bc} ; 301. 8^{c}–11^{b} ; 308. 129–130 ; 324. 34^{b}–35^{a} ; 326. 22–23 ; 328. 29^{cd} ; and 337. 47–51. Solitary non-haplographical : 12. 172. 7^{ab} ; 175. 3^{a}–4^{b} ; 177. 27^{ab} ; 181. 6–20 ; 187. 11–12 ; 193. 17^{c}–18^{d} ; 205. 7^{ab}, and 15^{b}–17^{c} ; 218. 4^{a}–5^{b} ; 219. 21–22 ; 221. 17^{c}–18^{d} ; 228 from सुदारुणः (in 5^{b}) up to एवं ह्ये (in 7^{c}) ; 237. 2–3 ; 239. 8–9 ; 244. 6^{cd} ; 246 from पुर (in 9^{a}) up to पौरा (in 12^{c}) ; 263. 37^{b} ; 275. 19^{d} ; 290. 6^{b} ; 291. 4^{c}–6^{b}, and 17^{cd} ; 292. 42^{a}–43^{b} ; 295. 18^{c}–20^{b} ; 297 from धर्मे (in 8^{c}) up to फलार्थिना (in 8^{d}) ; 308. 120^{c}–121^{d}, 152^{ab} ; 309. 71^{a}–72^{b} ; 329 from जगद् (in 50^{4}) up to मेवोत्त (in 330. 36^{c}) ; 335. 65–66 ; 336. 58–60, and 64^{ab} ; and 337. 33^{cd}. Shared by haplography : 12. 298. 24 (with K$_{1.\,2.\,4}$ B$_{9}$ T$_{2}$) ; 291. 1^{cd} (with K$_{1.\,2.\,4}$ Da$_{3}$ Dn$_{1}$ Ds$_{1}$ D$_{4}$ G$_{2}$ M$_{6}$) ; 326. 28^{cd} (with K$_{1.\,2\,4}$ Da$_{4}$) ; 284. 4^{cd} (with K$_{1.\,2.\,4}$ T$_{2}$) ; 217. 4 (with K$_{1.\,2.\,6.\,7}$ D$_{7.\,9}$ G$_{2.\,3.\,6}$) ; 292. 46^{a}–48^{b} (with K$_{1}$) ; 303. 4^{ab} (with K$_{2.\,4}$ Ds$_{1}$ D$_{7.\,8}$ G$_{2}$) ; 254. 29^{cd} (with K$_{2.\,7}$ D$_{4.\,7.\,9}$) ; 295. 24^{c}–26^{d} (with K$_{2}$ D$_{7}$) ; 170. 7 (with K$_{2}$ T G$_{2.\,3.\,6}$) ; 290. 21^{cd} (with K$_{2}$) ; 262. 42^{ab} (with K$_{4}$ B$_{9}$ D$_{5.\,7}$ T G$_{2.\,3}$ M$_{5.\,7}$) ; 306. 48^{a}–49^{b}, and 308. 58^{a}–59^{b} (both, with K$_{4}$) ; 177. 7 (with K$_{6}$) ; 297. 9^{cd} (with K$_{7}$ V$_{1}$ B$_{0.\,8}$ Dn$_{4}$ D$_{4.\,5.\,7.\,9}$ T G$_{2.\,3.\,6}$) ; 295. 9^{cd} (with K$_{7}$ B$_{9}$ Da$_{4}$ D$_{7}$ T$_{1}$ G$_{6}$) ; 272. 17 (with K$_{7}$ D$_{9}$ T$_{1}$) ; 203. 16^{ab}, and 301. 5–6 (both, with K$_{7}$) ; 220. 17–18 (with B$_{9}$ D$_{5}$ M$_{1}$) ; 223. 6^{c} (with Da$_{4}$ M$_{6.\,7}$) ; 187. 6^{cd} (with Da$_{4}$) ; 263. 23^{d}–24^{c} (with Ds$_{1}$) ; 223. 17–18 (with D$_{2}$) ; 172. 27 (with D$_{4}$) ; 286. 12^{ab}, and 296. 4–6 (both, with D$_{5.\,7}$) ; 195. 16^{c}–17^{b} (with D$_{5}$) ; 200. 12^{c}–14^{b} (with D$_{6.\,7}$ T$_{1}$ G$_{2.\,3.\,6}$) ; 168. 19^{cd} ; and 217. 33 (both, with D$_{7}$ T G$_{2.\,3.\,6}$) ; 187. 43^{cd} ; 199. 32^{ab}, 226. 32–33, and 294. 37^{c}–38^{b} (all, with D$_{7}$) ; 200. 8^{c}–9^{d} (with T$_{1}$) ; 326. 3^{c}–5^{b} (with T$_{2}$) ; 196. 22^{cd}, and 298. 22 (both, with G$_{2}$) ; 261. 37^{c}–39^{b} (with G$_{3}$ M$_{5}$) ; 300. 12^{c}–13^{b} (with G$_{3}$) ; and 201. 29–30, as also 237. 23–24 (both, with M$_{1}$). Shared without haplography we have : 12. 337. 38^{cd}, and 338. 18^{cf} (both, with K$_{1.\,2.\,7}$ D$_{4.\,9}$) ; 328. 24^{ab} (with K$_{2.\,4}$) ; 247. 11 (with K$_{7}$ D$_{4.\,9}$ T$_{1}$ G$_{2.\,3.\,6}$) ; 254. 26 (with B$_{0}$) ; 183. 5 (with Da$_{4}$) ; 326. 38–39 (with D$_{5}$) ; 169. 12^{ab} (with D$_{7}$ T G$_{2.\,3.\,6}$ M$_{1.\,5-7}$) ; 194. 10^{c}–11^{d}, 210. 24^{ef}, 216. 15 and 16^{cf}, 314. 5^{cd}, and 326. 105^{ef} (all, with D$_{7}$ T G$_{2.\,3.\,6}$) ; 225. 14^{ab} (with D$_{7}$ T G$_{3.\,6}$ M$_{6}$) ; 312. 24^{ab}, and 330. 64^{cd} (both, with D$_{7}$ T G$_{3.\,6}$) ; 187. 10^{ab} (with D$_{7}$ G$_{2}$) ; 187. 15, and 233. 7^{a}–8^{b} (both, with D$_{7}$ G$_{3.\,6}$) ; 187. 17, 232. 12^{c}–13^{d}, and 295. 16^{c}–17^{d} (all, with D$_{7}$) ; 177. 38^{ab} (with T G$_{2.\,3.\,6}$ M) ; 213. 11^{ab}, 256. 22^{cd}, 326. 34, and 335. 4^{cd} (all, with T G$_{2.\,3.\,6}$) ; 306. 36^{d}–37^{a} (with T G$_{3.\,6}$) ; 173. 12^{ab} and 241. 7–8 (both, with T$_{1}$ G$_{3.\,6}$) ; 284. 12^{cd} (with T$_{1}$ G$_{3}$) ; 316. 51–52 (with T$_{1}$ G$_{6}$) ; 331. 24^{a}–25^{b} (with T$_{1}$) ; 271. 46^{cd} (with T$_{2}$) ; 202. 25^{ab} and 215. 5^{c}–7^{c} (both, with G$_{2}$) ; 241. 10–11 and 13–14 (both, with G$_{3.\,6}$) ; and 258. 21^{ab} (with M$_{6}$).

Of transpositions in G$_{1}$, there are only 3 cases in the Rājadharma with NS sharers : viz., 12. 111. 11 and 12 (with K$_{1.\,5}$ B$_{0.\,2-5}$ Dn$_{2}$ D$_{2.\,3.\,5.\,6.\,8}$ T G$_{4}$ M$_{1.\,3.\,4}$) ; 68. 15 and 16 (with K$_{1}$ V$_{1}$ B Da Dn D$_{2.\,3.\,5-7}$ T G$_{2.\,4}$ M) ; and 27 and 28 (with K$_{4}$ B$_{2}$ Da Dn D$_{6.\,7}$ S). There is one in the Āpaddharma : 12. 131. 10^{cd} and 10^{ef} (with K$_{3}$ D$_{4.\,7}$ T G$_{2.\,5}$ M) ; and three in the Mokṣadharma : 12. 331. 5^{ab} and 5^{cd} (with K$_{1.}$

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2. 4 V_1 D_7 T $G_{1.\ 3.\ 6}$); 254. 12^{ab} and 12^{cd} (with $K_{1.\ 2.\ 6.\ 7}$ B_{7-9} Da_4 $D_{4-7.\ 9}$ T $G_{2.\ 3.\ 6}$ $M_{1.\ 5-7}$); and 326. 37^{cd} and 37^{e} (with $K_{1.\ 4.\ 7}$ $D_{4.\ 7.\ 9}$ T $G_{2.\ 3.\ 6}$) — the B group being absent amongst the sharers of the first and the last. The remaining transpositions in all the three sub-parvans belong to the D_7 plus S group, with occasional exceptions, especially from the M group, which is mostly unrepresented amongst the Mokṣadharma transpositions.

Of Appendix passages, in the Rājadharma, Nos. 1, 2, 3, 8, 9, 10, 11, 12, and 13 occur in G_1, all shared by D_7 S, but No. 6 by T G_2. In the Mokṣadharma, G_1 gives No. 17B (with D_7 T $G_{2.\ 3.\ 6}$ M_5); No. 31 (with D_7 T $G_{2.\ 3.\ 6}$); and No. 32 (with $K_{1.\ 2.\ 4.\ 6}$ V_1 $B_{0.\ 6-9}$ $Da_{3.\ a4}$ $Dn_{1.\ n4}$ Ds $D_{2.\ 3.\ 5.\ 7.\ 8}$ T $G_{2.\ 3.\ 6}$ — the M version being conspicuous by its absence). The details about additional Colophons are passed over.

G_2

D. A. V. College, Lalchand Library (now transferred to Hoshiarpur, East Panjab), No. 4082. Written on palm-leaves in Grantha characters : size $14\frac{1}{2}'' \times 1\frac{1}{3}''$, with 12–14 lines to a page, and about 58 letters to a line. The MS. is complete for the Śāntiparvan, except for the fact that, in the Mokṣadharma, the portion from adhy. 222. 19^{a} up to the end of 12. 233, and also from 12. 335. 40^{d} up to the end of adhy. 339 is missing. G_2 transposes the concluding उञ्छवृत्ति portion to the beginning of the Mokṣadharma. The MS. is undated.

As full details of G_1 regarding star-passages, omissions, and other peculiarities of the MS. as a representative of the Grantha version have been already supplied above, it would be sufficient, in the case of G_2 and the other Grantha MSS., if the points where these MSS. differ from G_1 are alone enumerated. In other respects, the details supplied under G_1 will hold good in the case of these MSS. also.

As to the star-passages in the Rājadharma, G_2 gives two solitary cases, 125* and 218*. Of the rest, the following four have a few sharers belonging to both the N and S Recensions : 248* (with $Ś_1$ K_{1-4} $B_{1.\ 2}$ Dn $D_{1.\ 4.\ 7}$ T $G_{3.\ 4}$); 258* (with $K_{3.\ 5}$ B Da Dn $D_{2-6.\ 8}$ T $G_{3.\ 4}$ $M_{2.\ 4}$); 182* (with $K_{4.\ 5}$ D_7 T $G_{3.\ 4}$ M); and 284* (with $B_{2.\ 3}$ Da D_8 T_2 M_2). The rest have exclusively S Recension sharers, viz., 181*, 226* and 278* (all, with D_7 $G_{3.\ 4}$ M); 195* (with D_7 T $G_{3.\ 4}$); 157* (with D_7 T G_3 M); and 26* (with T_1 $G_{3.\ 4}$ M). In the Āpaddharma, there are five star-passages in G_2, one of which, 452*, is found in G_2 alone. Of the rest, 313* is shared with $D_{4.\ 7}$ T G_5 M; 343* with D_7 T G_5 M; 424* with D_7 T G_5; and 430* with D_7 T_1 G_5. In the Mokṣadharma, G_2 has five solitary star-passages : 459*, 493*, 738*, 767* and 799*. There are two star-passages shared by N minus Primary ŚK : 736* (with $K_{6.\ 7}$ V_1 $B_{0.\ 6-9}$ $Da_{3.\ a4}$ $Dn_{1.\ n4}$ Ds D_{2-9}) and 775* (with K_6 V_1 $B_{0.\ 6-9}$ $Da_{3.\ a4}$ $Dn_{1.\ n4}$ Ds $D_{2.\ 3.\ 5.\ 8}$); two with NS minus Primary ŚK, the first without any B sharers : 914* (with

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$K_{4.7}$ $Da_{3.a4}$ $Dn_{1.n4}$ Ds $D_{2-5.7-9}$ T_1 $G_{3.6}$ $M_{1.5.7}$); and 714* (with $K_{6.7}$ V_1 $B_{0.6-9}$ Ds D_{2-8} T_1 G_3 $M_{1.5-7}$); and one with NS minus M: 524* (with $\acute{S}_1$ $K_{1.2.4.6}$ V_1 $B_{0.6-9}$ $Da_{3.a4}$ $Dn_{1.n4}$ Ds_2 $D_{2.3.5-8}$ T $G_{3.6}$). The sharers in the following two are sporadic combinations of N and S, viz., 911* (with K_7 Ds_2 $D_{4.5.7.9}$ $M_{1.5-7}$); and 830* (with K_7 $D_{4.9}$ T $G_{3.6}$). There are seven star-passages shared by $M_{1.5-7}$, viz., 777*, 789*, 908*, 912*, 913*, 918*, and 662* — the last with T_2 as an additional sharer, while the preceding four, without M_6. Lastly, there are a couple of sporadic cases, 879* (with D_7 T $G_{3.6}$); and 878* (with D_7 T_2 $G_{3.6}$).

Coming to omissions in the Rājadharma, we meet in G_2 20 solitary omissions by haplography, and 16 solitary omissions without haplography; while, of shared omissions, the number respectively is 21 and 3. The details are: solitary haplographical: 12. 29. 27^{c}–34^{d}, and 50; 31. 22^{cd}; 46. 10^{c}–11^{d}; 50. 31^{c}–32^{b}; 55. 5; 55. 121*, lines 3–4; 60. 27^{d}–28^{a}; 64. 19^{d}–20^{c}; 65. 2^{ab}; 70. 15–16; 75. 14^{cd}; 82. 26–27; 84. 38; 87. 25^{d}–27^{a}; 92. 35; 101. 23^{a}–24^{b}; 104. 3^{ab} as also 13^{c}–14^{d}; and 111. 5. Without haplography: 12. 15. 14^{c}–15^{d}; 16. 21^{cd}; 23. 4; 28. 16; 30. 27^{cd}, and 33^{b}–34^{a}; 35. 6^{c}–7^{d}; 66. 13^{c}–14^{d}; 70. 30^{a}–31^{b}; 83. 62^{b}–63^{c}; 86. 18^{c}–19^{b}; 88. 38^{cd}; 107. 21^{c}–22^{d}; 110. 235*, line 1 and line 4; and 116. 10^{c}–11^{d}. Shared by haplography: 12. 128. 37 (with $K_{1.2}$ $D_{1.4}$ G_1); 84. 40 (with K_1 B_5); 77. 6 (with $K_{2.8}$); 16. 14^{cd} (with K_3 B_4 Dn_2 D_4); 25. 32 (with K_4); 74. 9 (with K_5 D_7 T_1 G_3); 111. 19 (with K_5); 68. 19 (with Da_1); 36. 22 (with Da_2); 108. 18^{bc} (with D_5); 103. 9 (with D_6); 92. 11–12 (with D_7 G_4); 36. 18^{c}–19^{d}, 70. 7^{cd}, and 101. 4^{c}–5^{b} (all, with D_7); 80. 15^{c}–16^{b} (with D_8); 125. 16^{cd} (with T G_4); 47. 79*, lines 7–10 (with T_1); 49. 43 (with G_8); 91. 10 (with $M_{1.3.4}$); and 126. 42 (with $M_{1.3}$). Shared without haplography: 12. 75. 19^{c}–20^{d} (with D_7); 109. 4^{b}–5^{d} (with T_2); and 63. 29 (with $M_{2.4}$). — In the Āpaddharma, there are three solitary omissions by haplography: 12. 136. 118^{c}–120^{b}, 180^{c}–181^{d}; and 149. 1^{c}–2^{b}; three solitary omissions without haplography: 12. 133. 9^{a}–10^{b}; 136. 26^{a}–27^{b}; and 137. 68; and finally, six shared omissions by haplography: 12. 136. 101^{cd} (with $K_{3.4}$ $D_{1.7}$ $M_{1.3}$); 158. 2^{a}–3^{b} (with K_3 Da_2); 136. 133–134 (with B_1 D_7 M_2); 143. 2^{a}–3^{b} (with Dn_1 $D_{3.5.7.8}$ T_1 G_5); 136. 156^{cd} (with D_7); and 137. 64^{c}–65^{d} (with D_8).

In the Mokṣadharma, the solitary haplographical omissions are 46, and solitary without haplography are 52. The shared haplographical omissions are 26, while the shared non-haplographical only 9. The details are as under: solitary haplographical — 12. 169. 8^{c}–9^{b} and 27^{a}–28^{b}; 174. 12^{d}–13^{c}; 175. 28^{a}–29^{b}; 183. 11^{4}; 192. 53^{c}–55^{b}; 198 from विशुद्धे (in 11^{d}) up to ब्रह्म (in 13^{a}); 205. 27^{ef}; 211. 36^{c}–37^{b}; 235. 25^{b}–26^{a}; 237. 34^{d}; 258. 42^{c}–44^{c}; 260. 3^{ab}; 261. 12^{c}–15^{d}; 270. 21^{cd}; 276. 51–55; 277. 33–34 and 43^{b}–44^{c}; 285. 33^{cd}; 286. 9^{bc}; 287. 13; 288. 42; 290. 6^{c}–7^{d}, and 22^{ab}; 291. 8^{b}–9^{c}; 292. 45^{d}–48^{c}; 293. 25^{c}–26^{d}; 294. 13^{a}–15^{b}; 295. 25^{bc}; 302. 3^{bc}; 306. 40^{ab}, and 96^{a}–97^{b}; 308 from ज्ञाने (in 25^{a}) up to सांख्य (in 27^{a}), and 61–62; 309. 46–47; 312. 23^{c}–26^{b};

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313. 18^{e}–19^{d}, and 35–38; 314. 21^{b}–22^{e}; 317. 7–8; 318. 49^{ab}; 322. 26^{e}–27^{d}; 326. 83^{e}–85^{b}, 107^{e}–108^{f}; 328. 11^{cd}; and 350. 10^{cd}. Solitary non-haplographical: 12. 168. 5; 174. 14^{ab}; 175. 8^{a}–9^{b} and 18^{d}–19^{e}; 187. 9^{a}–10^{b}; 209. 13^{e}–15^{b}; 222. 2^{cd}, and from जैगीषव्यं (in 4^{a}) up to किं चै (in 5^{b}); 236 from श्रूयतां (in 3^{a}) up to लोकाश्च (in 3^{b}); 237. 17^{ab}; 241. 5^{cd}, and 7–14; 246. 12^{a}–13^{b}; 247. 5–6; 250. 8^{cd}; 252. 3^{cd}; 254. 43–44; 256. 6^{e}; 261 from न्यवित्तं (in 23^{a}) up to भाषो (in 24^{e}), and 51^{ab}; 262. 6^{cd}, and 40^{cd}; 263 from विचार्य (in 22^{e}) up to ब्राह्मण (in 22^{d}), and from तां (in 25^{a}) up to भव (in 25^{e}); 264 from यज्ञार्थे (in 2^{d}) up to उञ्छवृत्ति (in 3^{e}); 265. 17–20; 271. 44^{b}; 277 from धिगच्छति (in 16^{d}) up to पित्रा (in 17^{b}); 287. 38^{d}, and from तद्वि (in 38^{b}) up to चतुर्थम् (in 38^{d}); 303. 9; 304 from यथा (in 8^{d}) up to प्राणायाम (in 9^{b}); 309. 28^{e}–30^{b}, and 87^{e}–90^{b}; 313. 49–50; 315. 1^{d}–3^{e}; 317. 3^{cd}; 323. 27^{b}–28^{b}; 326. 43^{abcd}, 73^{abcd}, and 96^{a}–97^{b}; 327. 36^{d}–37^{e}, 67^{b}–68^{e}, and 94^{cd}; 328. 12^{e}; 329 from विक्रिय (in 38^{1}) up to ब्रवीद् (in 38^{3}), 41^{3}–44^{6}, and from पीयमानं (in 48^{6}) up to वर्तिना (in 48^{7}); 330. 34^{4}, and 50^{a}–67^{b}; 331. from त्रिवृत्तः (in 16^{a}) up to काः कथाः (in 17^{e}), and 43^{ef}. The shared haplographical omissions in G_2 are: 12. 251. 3^{cd} (with $K_{1.2.4}$ B_6); 291. 1^{ef} (with $K_{1.2.4}$ Da_3 Dn_1 Ds_1 D_4 G_1 M_6); 253. 9–10 (with $K_{1.2.4}$); 331. 43^{ab} (with $K_{1.7}$ D_5); 290. 73 (with K_1); 260. 2 (with $K_{2.4}$ $D_{5.7}$); 292. 16^{cd} (with $K_{2.4}$); 317. 12^{ab} (with $K_{2.7}$ $D_{4.7.8}$ G_3); 215. 17^{e}–18^{b} (with K_2 $D_{4.7}$ G_3); 303. 8^{ab} (with K_4); 265. 5^{cd} (with K_7 B_9 $Da_{2.a_4}$ $D_{1.8}$ T_1); 305. 10 (with K_7); 326. 30^{ab} (with B_0 $D_{4.5.7}$ $M_{1.5-7}$); 306. 99^{ef} (with B_8 D_2); 211. 20^{cd} (with B_9 D_5 G_6); 266. 7^{ab} (with Ds_1 $D_{2.5.8}$); 297. 8^{cd} (with Ds_1 D_8); 169. 18–20 (with Ds_1); 290. 19^{cd} (with Ds_2 D_5); 249. 11^{e}–12^{d} (with D_6); 220. 60^{e}–61^{d} (with D_7 T_1); 218. 3^{e}–5^{b} (with D_7); 254. 47^{e}–49^{b}, and 269. 12^{cd} (both, with T_1); 312. 33–34 (with G_3); and 283. 3^{e}–4^{b} (with $M_{1.5-7}$). Shared non-haplographical omissions are: 12. 169. 11^{ef}, 12^{ef} (both [second time], with K_6 V_1 $B_{0.6-9}$ $Da_{3.a_4}$ Ds_2 $D_{3.5.7}$ $M_{1.5-7}$); 239. 21–22 (with K_7); 330. 32^{ef} (with D_7 T $G_{3.6}$); 177. 33^{bc} (with T_1 $G_{3.6}$); 340. 1–3 (with T_2); and 250. 17^{a}–18^{b}, and 306. 77^{ef} (both, with $M_{1.5-7}$).

G_2 alone, in the Rājadharma, transposes, 12. 68. 22 and 23; and it shares the transposition of 68. 17 and 18 (with K_5 Dn $D_{2.3.5.6.8}$) and of 43. 2^{cd} and 3^{ab} (with D_7 T $G_{3.4}$ M_2). In the Āpaddharma, G_2 transposes 12. 159. 1^{cd} and 2^{ab}, as also 161. 42 and 43 (both, with D_7 T_1 G_5). In the Mokṣadharma, G_2 alone transposes 12. 187. 7 and 8 as also 301. 12 and 13. Other transpositions in the Mokṣadharma found in G_2 are: 290. 34^{d} and 35^{b} (with $K_{1.2.4}$ V_1 $D_{8.5}$); 169. 13 and 14^{abcd} (with K_6 V_1 $B_{0.6-9}$ $Da_{3.a_4}$ Ds_2 $D_{3.5.7}$), as also 32 and 33 (with V_1); 216. 5 and 6 (with $Dn_{1.n_4}$ $D_{2.8}$); 184. 5 and 6 (with D_7 T $G_{3.6}$ M_5); 177. 34^{ab} and 34^{cd} (with T $G_{3.6}$); and 187. 11^{ab} and 11^{cd} (with T).

Of Appendix passages, G_2 gives No. 27 in the Mokṣadharma with G_7. In all other respects G_2 has the same characteristics as G_1.

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G_3

Tanjore Sarasvathi Mahal Library, No. 11819. The MS. is written on palm-leaves (size $17'' \times 1''$) in Grantha characters. It contains adhy. 1-111 from the Rājadharma (written on fol. 1–101), and gives straight thereafter the Mokṣadharma (fol. 101–281) to the end. The MS. is thus missing for Rājadharma adhy. 112–128. The Mokṣadharma is complete and bears the date Śaka 1616 (cir. A. D. 1694). Another portion missing in the Rājadharma is 46. 10^d–49. 1. In the case of the Rājadharma, however, through an oversight on the part of the collator, for adhy. 1–7, the variants from another Grantha MS., Tanjore, No. 1191, have been recorded below the printed text. The variants from No. 11819 have now been given in the Addenda at the end of this volume. MS. No. 11819 does not give the Āpaddharma.

In the case of G_3 also, its differences in characteristics from G_1 are alone noted, the MS. agreeing with G_1 in all other respects. Thus, in the case of star-passages, in the Rājadharma, G_3 (as far as it goes) gives only one additional star-passage, 254*, shared with D_7 T G_4 M. The Āpaddharma being absent, in the Mokṣadharma, only eight star-passages peculiar to G_3 have to be noted, one of them, 610*, having N sharers in respectable number, except ŚK, the star being also found in T G_6 $M_{1.\,5-7}$. The other stars are : 841* (with Da_4 D_8 D_7 T_1 G_6); 903* (with D_7 T_1 G_6); 740* (with T); 761* (with T G_6); and 896*, 900* and 910* (all, with T_1 G_6).

Of omissions in G_3, the Rājadharma gives 18 solitary ones, 12 of them by haplography ; and 7 shared omissions, 5 of them by haplography. The details are : solitary by haplography — 12. 8. 37^{cd} ; 10. 10 ; 15. 6^{ab} ; 29. 133^a–134^b ; 57. 21^a–22^b ; 68. 16, and 55^c–57^b ; 74. 14–15 ; 76. 22^c–23^d ; 77. 3^{ab} ; 78. 9–10 ; and 88. 11^d–14^a. Solitary without haplography : 12. 14. 33^{cd} ; 21. 11^a ; 33. 12^{cd} ; 50. 18^{ab} ; 76. 32^d–34^a ; and 104. 12^{ab}. The shared omissions by hapl. are : 12. 85. 3 (with $Ś_1$ $K_{1.\,2}$ $D_{2.\,4.\,6}$); 16. 15^{cd} (with K_{1-4} $D_{1.\,4.\,7}$ T_1); 8. 6^c–8^b (with K_5); 37. 24^{cd} (with $D_{1.\,4}$); and 65. 17^{bc} (with M_4). Shared without haplography : 12. 29. 63^{bc} and 80. 2^a–4^b (both, with T_1). In the Mokṣadharma, G_3 gives 10 solitary omissions by haplography : 12. 182. 4–5 ; 232. 12^c–14^b ; 242. 22^{cd} ; 263. 17^b–18^c ; 290. 88^{cd} ; 291. 14^{ef}, and 47^a–48^b ; 295. 39^c–41^b ; 299. 10^a–11^b ; and 308. 69^{cd}. Without haplography, there are 18 solitary omissions : 12. 177 from वेत्ति (in 26^a) up to विस्तरः (in 28^d); 209. 1^{cd} ; 224 from ते (in 6^a) up to पुरात (in 6^b) ; 228. 20^c–21^d ; 231. 7^a–8^b ; 234. 20^a–21^b ; 253 from प्युदा (in 1^a) up to पुरात (in 1^b) ; 258 from प्युदा (in 2^a) up to पुरा (in 2^b) ; 262. 10–11 ; 268 from प्युदा (in 3^a) up to पुरा (in 3^b) ; 282. 9 ; 287. 34^d–36^c ; 289. 36^c–39^d ; 290. 65–66 ; 302. 13^c–15^b ; 308. 45^a–46^b ; 315. 47^a–48^b ; and 317. 23^{cd}. Of shared omissions, with haplography, we have 5 : 12. 308. 61 (with $K_{1.\,2.\,4}$) ; 313. 2^{ab} (with $K_{2.\,4}$) ; 306. 68^{cd} (with $B_{6.\,7.\,9}$ $Da_{3.\,a4}$) ; 223. 14 (with D_7 T $G_{1.\,6}$) ; and 314. 29–30 (with M_6). Shared and without haplography, also 5 : 12. 308. 61 (with $K_{1.\,2.\,4}$) ; 337. 40^{ef} (with D_7 T_1 G_6) ;

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187. 11^{ab} (with D_7 G_6); 292. 31^{cd} (with T G_6); and 306. 75^{cd} (with T_1). — In all other respects, G_3 agrees with G_1.

G_4

Tanjore, Sarasvathi Mahal Library, No. 11832. The MS. is written on palm-leaves in Grantha characters. Size $17'' \times \frac{3}{4}'$. Contains the Rājadharma only, complete from adhy. 4 onwards, the MS. being defective for the first three adhyāyas. Folios 207 (i. e., from fol. 8 to fol. 214). There are several broken leaves, and the portion from 12. 34. 1^b up to 22^c is lost on a missing folio.

In the portion that is available, G_4 generally agrees with G_1, so that only the differences of the MS. from G_1 have to be noted here. There being no difference as regards star-passages, we mention only the following differences as regards omitted passages in the Rājadharma.

As peculiar to G_4, we come across 12 solitary omissions in the Rājadharma, 8 of which are by haplography; as also 7 shared omissions, 1 of which is without haplography. The details are: solitary haplographical: 12. 35. 6^c–8^b; 47. 38–39; 49. 44^c–46^b; 59. 59^c–61^b; 68. 34–35; 84 from काले (in 50^d) up to ये मत्त (in 52^b); 91. 29–31; and 92. 31–33. Solitary without haplography: 12. 28. 30^c–31^d; 29. 55; 64. 13^d–14^a; and 83. 36^c–39^b. Shared by haplography: 12. 70. 11^{bc} (with $B_{0.5}$); 109. 4^b–5^c, and 111. 259*, lines 3–6 (both, with D_7); 116. 19–20 (with D_7 T_1); 29. 52 (with D_7 T_2); and 66. 7 (with D_8 $M_{1.3}$). Shared without haplography: 12. 120. 41^{ab} only (with T_1).

There are no other peculiarities of G_4 to record.

G_5

Tanjore, Sarasvathi Mahal Library, No. 11847. Written on palm-leaves (size $16\frac{1}{2}'' \times 1'$) in Grantha characters. The MS. contains the Rājadharma (fol. 1–341), as well as the Āpaddharma; but the Rājadharma has not been used. The Āpaddharma is written on fol. 342–452, and is complete. There is no Mokṣadharma. The MS. is not dated. It was collated at Tanjore.

Beyond G_1, G_5 gives one additional star in the Āpaddharma, 412*, shared with $Ś_1$ K V_1 Da $Dn_{1.n3}$ $D_{1-4.7-9}$ T. The MS. gives 5 shared omissions in the same sub-parvan, two of which are by haplography: viz., 12. 140. 11^c–12^b (with D_9 T_1); and 139. 68 (with T_1). The shared non-haplographical omissions are: 12. 153. 11^b (with D_7 T_1); 136 from रन्ती (in 18^a) up to पुरा (in 18^b), and 150 from रन्ती (in 1^a) up to पुरा (in 1^b) (both, with T_1). — The only other departure from G_1 to be noted in G_5 is the transposition of 12. 136. 46^{ab} and 46^{cd}, shared with D_7 T_1.

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G_6

Tanjore, Sarasvathi Mahal Library, No. 11833. Written on paper in Grantha characters. Size $15'' \times 1'$. It contains only the Mokṣadharma. Folios 1–256. The portion from 12. 259. 1 up to the end of 12. 285 is, however, lost on missing folios. The MS. gives at the end the details of an interesting transaction between the copyist and his employer, for which see page 2019. The MS. is undated, although विश्वावसु is given as the name of the Saṁvatsara, when it was copied. The MS. was collated at Tanjore.

G_6 gives, as compared with G_1, the following additional omissions in the Mokṣadharma. Two solitary omissions, both by haplography : viz., 12. 250. 38^{cd}; and 290. 6^c–8^b. Three shared omissions with haplograpy : viz., 12. 232. 16^c–17^b (with K_1) ; 335. 79^{bc} (with K_7 $D_{4.9}$) ; and 292. 16^c–24^d (with T_1). In all other respects, G_6 agrees in the Mokṣadharma with G_1.

M_1

Pilakkattiri, South Malabar : Poomulli Mana Library, No. 309. This MS. is written on palm-leaves in Malayālam characters, size : $21'' \times 2''$, with 10–11 lines per page, and 78–80 letters per line. Folios 309. It is the only complete Malayālam MS. of the Śāntiparvan which was available, giving all the three sub-sections. The others either omit the Mokṣadharma, or the Rāja- and the Āpad- dharmas together. The date given at the end of the MS. is (see page 2019) १०२१ कोल्लवर्षे (cir. A. D. 1846) कन्यामासे (= September), 22nd day, being Monday. The MS. is thus only about a hundred years old, and is in good condition.

As many as 67 out of the Rājadharma star-passages in M_1 are common to D_7 S, and only 8 common to S. The numbers respectively are : 13*, 14*, 21*, 31*, 32*, 47*, 109*–111*, 127*–129*, 134*, 139*, 141*, 142*, 144*, 153*, 154*, 158*, 163*, 166*–169*, 173*, 175*, 178*–180*, 184*, 185*, 187*, 189*–194*, 199*, 200*, 201*, 203*, 209*, 210*, 223*, 225*, 228*, 230*, 232*, 236*, 239*, 242*–245*, and 247* ; as also 267*, 268*, 272*–274*, 279*–283* — G_3 missing in the last ten ; while the passages common to S are : 27*, 29*, 30*, 62*, 126*, 224*, 252* and 260*. From D_7 S, T_2 is lacking in 35*, 159* ; T_1 G_{2-4} in 18* ; T G_1 in 255* ; G_1 in 181*, 226*, and 278* ; $G_{1.2}$ in 254* ; $G_{1.4}$ in 157* ; G_3 in 88*, 188*, and 289* ; G_4 in 122*, 155* and 208* ; M_2 in 198* ; and M_4 in 164*. Similarly, from S, T_2 G_1 are lacking in 26*; while S minus G_4 plus B_3 is illustrated in 3*, and S plus Dn $D_{2.3.6.7}$ in 207*. Stars exclusively confined to the M version are 17*, 95*, 98*, 135* ; 143* being shared with M_3 only. The majority of the remaining star-passages are shared by NS minus Primary ŚK, the instances being 33*, 39*, as also 42* and 250* (the last two, lacking M_4 from the M version) ; 56*, 70*, 97*, 104*, 147*–149*, 206*, 211*, 212*, 219*, 251* (lacking M_2 from the M version), 256*, and 293*. Star 246* is shared by

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NS minus ŚK; while stars 117*, 220*–222*, and 290* are deficient in Ś$_1$ and a few important K and D MSS., while 182* is shared with K$_{4.5}$ D$_7$ S (except G$_1$). — In the Āpaddharma, M$_1$ offers the following star-passages common to D$_7$ S: 389*, 417*, 418*, 438*, 442*, 444*, 446* and 449*; while 421* is found in D$_7$ S plus D$_5$; 343*, in D$_7$ S minus G$_1$; 313*, in D$_7$ S minus G$_1$ plus D$_4$; and 427*, in D$_7$ S minus M$_4$. The following are peculiar to the M version as a whole: 305*, 416*, 426*, 451*; while 453* is shared by M$_{3.4}$; and 454* by M$_3$. There finally remain 395* and 409*, both common to NS minus Primary ŚK, and 411* common to NS minus ŚK.

In the Mokṣadharma, the following two star-passages are found in M$_1$ which are common to the entire S exclusively: 800* and 811*; and the following eleven common to S with D$_7$: 462*, 466*, 468*, 483*, 485*, 492*, 547*, 586*, 588*, 634* and 670*. S lacks T G$_{1.3.6}$ in 777*, 789*, 662* (lacking T$_2$), 908*, 912*, 913* and 918* — the last four lacking also M$_6$; while 696*, 744* and 748* lack G$_1$; 742*, G$_{3.6}$; and 729* and 730*, G$_3$. Similarly, the group S with D$_7$ lacks G$_1$ in 890*; G$_2$ in 470*, 674* and 683*; and G$_2$ M$_6$ in 759*. Stars confined to the M version alone are: 584*, 671*, 697*, 726*, 737*, 760* and 792*; while M minus M$_5$ as sharers of M$_1$ appear in 549*, 550* and 681*. NS minus Primary ŚK appear as sharers in 464*, 469*, 477*, 502*, 532*, 555*, 569*, 627*, 659*, 672*, 673*, 687*, 714*, 717*, 734*, 803*, 804* (also lacking TG), and 859*; NS minus ŚK, in 610*; and NS minus B, in 828*, 831*, 832* and 852*. There are, besides, a couple of cases with sporadic sharers, like 489* (with K$_7$ Da$_3$ D$_{4.9}$ M$_6$), and 911* (with K$_7$ Ds$_2$ D$_{4.5.7.9}$ G$_2$ M$_{5.7}$).

Turning to omissions in M$_1$, in the Rājadharma, there are no omissions, peculiar to the MS., either by or without haplography. Of shared omissions, 12. 5. 4^{ab} and 14. 23 are haplographical omissions common to the S Recension; 55. 11 and 101. 26^{ab} are common to D$_7$ S, the first haplographical, and the second without haplography; while 64. 2 is haplographical, and common to D$_7$ S minus M$_{2.4}$. Of the other omissions, it is somewhat curious that four (49. 41^{def}, 91. 27^{bc}, 110. 15^{cd}, and 124. 69^{ab}) are non-hapl. and common to the M version alone — 111. 259*, lines 1–2 being non-hapl. and common to M plus G$_1$; while the following eight are shared by M$_3$ alone — 25. 7-8, 46. 14–16, 68. 19–20, 78. 4^d–5^a, 94. 3–4 and 6, 100. 8^c–10^b, and 99. 5^{ab} — all except the last being haplographical. Next, we have M$_3$ plus B$_0$ as sharers in 111. 3, M$_3$ plus D$_8$ G$_4$ in 66. 7, and M$_3$ plus G$_2$ in 126. 42; also, M$_{3.4}$ are the sharers in 47. 39, 99. 28–29, 96. 228*, line 5, and 101. 16^{cd} — the last two without haplography; as also in 91. 6^{cd} and 103. 2, by haplography — 91. 10 being shared (hapl.) with M$_{3.4}$ plus G$_2$. Finally, there are just two omissions with a few sporadic N and S sharers: 29. 51 (hapl., with K$_5$ Dn$_2$ D$_2$ M$_3$), and 74. 10^{ab} (hapl., with V$_1$ B Da$_2$ D$_{2.3.6}$ M$_{3.4}$). — In the Āpaddharma, the omission of 12. 129. 5^{ab} belongs to the entire S, while the following, to D$_7$ S: 133. 1^d–3^e, 152. 7^{bc} (hapl.), 161. 37^a, and 165. 28^{ab}. The

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following are shared by $M_{2.3}$: 136. 85^{ab} (hapl.), and 117^{ef} ; 138. 22^{bc} and 53^{cd} (both hapl.) ; 156. 5^{d}–6^{a} and 163. 15^{ef} ; while the following are shared by $M_{3.4}$: 148. 25 (hapl.), and 162. 39^{ef}. The omission of 136. 64–65 (hapl.) is common to the entire M version, and of 160. 83^{cd} to M plus T_2 G_1 ; while 165. 2^{cd} and 23^{c}–24^{b} are shared by M_3 alone. Lastly, there remain 136. 89^{cd} with S plus some sporadic N sharers, and 101^{cd} with $K_{3.4}$ $D_{1.7}$ G_2 M_3 — both, by haplography.

In the Mokṣadharma, M_1 presents the following solitary omissions : all by haplography : 12. 202. 30^{b}–31^{c}, 218. 21^{d}–23^{c}, 223. 6–8, 227. 24^{c}–27^{b}, 301. 7–9 and 326. 5^{cd} ; while 271 from तिमि (in 37^{c}) up to वर्ण (in 39^{c}) is without haplography. The following are found as solitary sharers, all by haplography : D_5 in 172. 30 ; G_1 in 201. 29–30 and 237. 23–24 ; M_5 in 289. 4^{ab} ; M_7 in 327. 75–76 , and 349. 5^{c}–6^{b} ; while the following are without haplography : M_6 in 203. 32^{ef}, 239. 21^{cd}, 255. 36^{ab}, 256. 16^{cd}, 259. 22^{ab} and 267. 5^{cd} ; and M_7 in 326 from स्व बल (in 74^{a}) up to राज्यं (in 76^{a}), as also 329 from हैरण्य (in 20^{1}) up to भङ्गार्थं (in 21^{2}). A considerable number of omissions in M_1 are restricted to the entire M version : 12. 169. $13^{c.i}$, 23–24, 32–33, 35–36 ; 274. 54^{bc} (hapl.) ; 278. 16–17 ; 285. 31^{b}–34^{c} (hapl.) ; 290. 60^{bc} (hapl.) ; 292. 14^{ab} ; 299. 16 ; 308. 87^{d}–88^{a} ; 309. 29^{a}, and from मनो (in 29^{b}) up to सुखं (in 29^{c}) ; 314. 45 ; and 332. 21. The following have a solitary sharer absent from the M version : M minus M_5 in 169. 34, 226. 14^{ab} (hapl.), 261. 37^{cd} (hapl.), 262. 15^{c}–16^{b}, 308. 86^{bc}, 313. 35–36 (hapl.), 335. 4^{d}–5^{a} (hapl.), and 336. 31^{cd} ; as also, 327. 49^{ef} (hapl., with B_0) ; while the following have a solitary sharer beyond the M version : plus Da_4 in 306. 4^{cd} (hapl.) ; plus T_2 in 177. 33^{ab} ; plus G_2 in 250. 17^{a}–18^{b}, 283. 3^{c}–4^{b}, and 306. 77^{cd}. Non-haplographical omission with NS minus primary ŚK as sharers is illustrated in 169. 11^{ef} and 12^{ef}. The remaining are more or less sporadic cases with mixed sharers, as for example, 312. 31–32 (hapl., with $Ś_1$ $K_{1.2.4}$ M_7) ; 261. 5^{d}–6^{a} (hapl., with $Ś_1$ $K_{2.4}$ $M_{6.7}$) ; 335. 68^{a}–69^{b} (hapl., with $K_{1.2.4}$ $M_{6.7}$) ; 293. 47^{c}–49^{b} (hapl., with $K_{2.4}$ M_7) ; 177. 37 (with K_7 $D_{4.9}$ $M_{6.7}$) ; 232. 11^{cd} (with K_7 $M_{6.7}$) ; 326. 30^{ab} (hapl., with B_0 $D_{4.5.7}$ G_2 M_{5-7}) ; 194. 10^{ef} (with $B_{6.7.9}$ M_{5-7}) ; 220. 17–18 (hapl., with B_9 D_5 G_1) ; 262. 41^{c}–43^{b} (hapl., with D_4 M_6) ; and 216. 6 (hapl., with $D_{6.8}$).

As to transpositions in M_1, in the Rājadharma, the two — 92. 49^{ab} and 49^{cd}, and 50^{ab} and 50^{cd} — are common to D_7 S ; and four more, shared by NS as follows : 29. 39^{abcd} and 39^{ef} (with $Ś_1$ V_1 $B_{0.3.5}$ Dn $D_{2.3.5-7}$ T M_{2-4}) ; 111. 11 and 12 (with $K_{1.5}$ $B_{0.2-5}$ Dn_2 $D_{2.3.5.6.8}$ T $G_{1.4}$ $M_{3.4}$) ; 68. 15 and 16 (with K_1 V_1 B Da Dn $D_{2.3.5-7}$ T $G_{1.2.4}$ M) ; and 68. 27 and 28 (with K_4 B_2 Da Dn $D_{6.7}$ S). — In the Āpaddharma, there are 2 transpositions common to D_7 S, viz., 137. 62^{ab} and 62^{cd}, and 149. 91^{cd} and 92^{ab}; and two, shared with S MSS. and a few sporadic N MSS., viz., 131. 10^{cd} and 10^{ef} (with K_3 $D_{4.7}$ S), and 157. 3^{ab} and 3^{cd} (with V_1 B Da $D_{5.7}$ T $G_{1.2.5}$ $M_{3.4}$). — In the Mokṣadharma, M_1 has also just two transpositions : 254. 12^{ab} and 12^{cd} (with $K_{1.2.6.7}$ B_{7-9} Da_4 $D_{4-7.9}$ T $G_{1-3.6}$ M_{5-7}), and 319. 15^{ab} and 15^{cd} (with M_{5-7}).

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As to the Appendix passages in M_1, in the Rājadharma, Nos. 1–3, 8–13 are found common to the entire D_7 S. — The details about additional colophons are passed over.

M_2

Cochin, Paliyam Estate Library, No. 3. Written on palm-leaves, in Malayālam characters. Size $14\frac{1}{4}'' \times 2''$, with 11 lines to a page and 52 letters to a line. The MS. gives only the Rājadharma and the Āpaddharma sub-sections, the Mokṣadharma being absent. The Rājadharma covers fol. 1–138, and the Āpaddharma, fol. 138 to 181. The MS. is undated.

M_2 differs from M_1 only in the particulars specified below. In the Rājadharma, it gives 77* (with D_7 T $G_{1.2}$), 171* (with D_7 T G), and 284* (with $B_{2.3}$ Da D_8 T_2 G_2), which may be put down as sporadic cases. The following four, have as sharers the MSS. mentioned : 43* (with $K_{2.3.5}$ V_1 B D_4 Dn $D_{2-6.8}$ T_1 G_{1-3} M_4); 294* (with $K_{3.5}$ V_1 B Da Dn $D_{2-6.8}$ T_2 $G_{1.2.4}$ M_4); 217* (with $K_{3.5}$ V_1 $B_{0-2.4.5}$ Da Dn D_{2-8} T G M_4); and 258* (with $K_{3.5}$ B Da Dn $D_{2-6.8}$ T G_{2-4} M_4); while in 214*, we have, as sharers of M_2, K_5 V_1 $B_{0.2-5}$ Da Dn $D_{2.3.5-7}$ T G (B_1 missing). Lastly, in 65*, the sharers of M_2 are $K_{2.4.5}$ V_1 B Da Dn $D_{2.3.5-8}$; and in 76*, $K_{2.4.5}$ V_1 B Da Dn $D_{1-3.5-7}$ T $G_{1.2}$. — In the Āpaddharma, M_2 has 400* and 436* as solitary star-passages ; 393* has the following sporadic N sharers : K_5 Da $Dn_{1.n3}$ $D_{2-4.8}$; while 423* has NS minus Primary ŚK as well as minus $M_{1.3}$.

Turning to omissions in M_2, in the Rājadharma it has 8 solitary omissions : three by haplography — 12. 5. 8^b–11^a ; 44. 9^a–12^b; 47. 30 — and five without haplography : 12. 50. 26^c–27^b ; 80. 19^{ab} ; 104. 17^d, and 242*, line 2 ; and 121. 31^{ab}. Also 8 shared omissions : six by haplography : 12. 28. 19–20 (with $Ś_1$ $K_{1.2}$ T_2); 57. 33–34 (with $Ś_1$ K_1 D_1); 47. 26–27 (with K_1); 47. 76*, lines 1–2 (with K_5 D_7 T $G_{1.2}$); 65 from मुनयो (in 3^a) up to श्रेष्ठो (in 3^b) (with D_2); and 15. 38–39 (with M_4). Two without haplography : 12. 122. 282*, line 3 (with T $G_{1.2.4}$); and 63. 29 (with G_2 M_4). —Of the 26 omissions in M_2 in the Āpaddharma, 24 are solitary, six of them by haplography : namely, 12. 138. 57^c–58^b ; 140. 18–19 ; 149. 85^{bc} ; 150. 2^c–4^b ; 152. 1^c–2^d ; and 156. 11^{cd} ; while the others are : 12. 138. 38–39 ; 141. 24^{cd} ; 149. 2^d–3^a ; 150. 8, 10, 12^{bc}, 13^{cd}, 14^{bc}, 15, 17^a–21^d, 31^a, 31^d, and 32^c–33^d ; 154. 5^a–6^b, and from वृत्तः (in 31^a) up to पिहितं (in 32^c) ; 157. 3^{cd} ; 164. 9^{cd} and 18. The two shared omissions, both by hapl., are 12. 139. 48–49 (with $D_{8.8}$ M_4), and 140. 11^b–14^a (with D_7).

Of the two transpositions in the Rājadharma, 56. 60^{ab} and 60^{cd} is shared by M_2 with D_7 T G, and 43. 2^{cd} and 3^{ab}, with D_7 T G_{2-4}. In the Āpaddharma, there is only one solitary transposition peculiar to M_2, viz., 150. 31^b and 31^c.

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M_3

Vadakancheri, Cochin : Avanapparambu Mana Library, No. 80. The MS. is written on palm-leaves in Malayālam characters. Size $17'' \times 1\frac{3}{4}''$, with 168 folios, giving 10 lines to a page, and 76 letters to a line. The MS. contains the Rājadharma (folios 1–127) and the Āpaddharma (folios 127–168) only, the Mokṣadharma being absent. The MS. is undated.

The only peculiarity of this MS. that has to be noted, as compared with M_1, is that the MS. gives 404* as a solitary star-passage in the Āpaddharma. In omissions, transpositions etc., the MS. otherwise agrees with M_1.

M_4

Alwaye, Travancore, Ponnokottu Mana Library, not numbered. The MS. is written on palm-leaves in Malayālam characters, having 127 folios, with 9 lines to a page and 73 letters to a line. Size $21'' \times 2''$. The MS. contains only the Rājadharma (folios 1–93) and the Āpaddharma (folios 93–127), the Mokṣadharma being absent. The MS. is not dated.

As compared with M_1, M_4 offers no peculiarities of its own as regards star-passages. — As regards the omissions, however, in the Rājadharma, it offers 13 omissions, 10 solitary and 3 shared, five of the solitary omissions being by haplography and five without it. The instances are : 12. 67. 3^b–5^c ; 78. 11^c–13^d ; 79. 5^{bc} ; 84. 35–36 ; and 98. 27^{cd} of the former, and 12. 46. 2 ; 69. 47 ; 99. 4^c–5^b ; 100. 14–16 ; and 104. 19^{cd} of the latter. The shared omissions, all by haplography, are : 12. 70. 14^c–16^b (with D_1) ; 10. 27–28 (with G_1) ; and 65. 17^{bc} (with G_3). — In the Āpaddharma, there are two solitary non-haplographical omissions : 145 from भ्राजन्त (in 13^d) up to धर्मो (in 18^b) ; and 156. 6^{ab}. There are no other differences from M_1 that can be mentioned.

M_5

Cochin, State Library, No. 39. Size $14'' \times 2''$. Written in Malayālam characters, with 10 lines to a page, and 65 letters to a line. The MS. contains only the Mokṣadharma, and extends over 240 folios. At the end of the MS. (see p. 2019) is written : मळ्ळेरियुटे ग्रन्थं, the first word giving the name of the owner. The MS. does not give any date.

M_5 gives in the Mokṣadharma, 10 star-passages peculiar to itself, these being 472*, 587*, 692*, 698*, 712*, 776* 796*, 801*, 894* and 897*. The following 5 are shared by D_7 $G_{1\text{-}3.6}$: 473*, 481*, 543*, 548*, and 585* ; while the following 2 with the same sharers except D_7 : 688*, 702*. Similarly, the following 3 are shared by D_7 T $G_{1.3.6}$: 512*, 676* and 677* ; while 699* has the same sharers except D_7.

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Stars 603* and 632* are shared by D_7 T $G_{1-3.6}$ M_6, 628* omitting D_7 T_2 from the same sharers, while 487*, omitting G_3, substitutes M_7 for M_6, and 678* omits $G_{2.3}$ and M_6. There finally remain the following 4 stars with preponderating N sharers : 591* (with Śi $K_{1.2}$ M_7); 592* (with $K_{1.2}$ M_6); 667* (with $K_{6.7}$ V_1 $B_{0.6-9}$ $Da_{3.4}$ $Dn_{1.4}$ Ds $D_{2.3.5-9}$ T $G_{1.3.6}$); and 545* (with K_6 B_6 $Dn_{1.4}$ Ds $D_{2.3.5-8}$ T_2 $G_{1-3.6}$).

M_5 also gives the following 12 omissions peculiar to it, 4 of them by hapl., and the rest without hapl., the illustrations being : 12. 194. 18^c–19^b, 263. 27–28, 290. 73^{ab}, and 313. 18^d–19^a of the former; and 12. 171. 16, 192. 45, 200. 26–28, 254. 24^{ef}, 27^a–28^b, 326. 38^b–40^c, 346. 7^c–8^d, and 347. 8^{cd} of the latter. The shared omissions in M_5, other than those recorded under M_1, are 8 : 4 of them by hapl. and 4 without it. The instances are : 12. 293. 36^{bc} (with $K_{2.4}$); 262. 42^{ab} (with K_4 B_9 $D_{5.7}$ T G_{1-8} M_7); 261. 37^c–39^b (with $G_{1.3}$); and 209. 9^{cd} (with M_6) of the former, and 12. 225. 14^{ab} (with D_7 T $G_{1.3.6}$); 177. 38^{ab} (with T $G_{1-3.6}$); 258. 21^{ab} (with G_1); and 210. 22 (with M_6) of the latter.

The following transpositions in M_5 are beyond those recorded under M_1 : 12. 169. 11^{ab} and 12^{cd} (solitary); 259. 21 and 22 (with Ds T G_{1-3}); 216. 20^{cd} and 21^{ab} (with D_7 T $G_{1-3.6}$ M_6); 203. 32^{ab} and 32^{cd} (with D_7 T $G_{1-3.6}$ M_7); 203. 11 and 12 (with D_7 T $G_{1-3.6}$); 212. 50 and 51 (with D_7 T $G_{1.3.6}$ M_6); 184. 5 and 6 (with D_7 T $G_{2.3.6}$); 243. 3 and 4 (with T $G_{1.3.6}$); and 206. 16^b–16^c as well as 214. 15 and 16 (both, with M_6).

Finally M_5 (with G_7) gives, after 12. 308, App. I, (Nos. 29ABCDE).

M_6

Vadakancheri, Cochin, Avanapparambu Mana Library, No. 64. The MS. is written on palm-leaves in Malayālam characters. Size $17\frac{1}{2}'' \times 1\frac{1}{2}''$, with 188 folios, giving 10 lines to a page, and 83 letters to a line. The MS. gives the Mokṣadharma only, the portion from 12. 346. 1 to the end of the sub-parvan being lost on missing folios. The MS. is incomplete and undated.

As peculiar to M_6, we have to mention one star-passage, 802*, which it shares with T $G_{1-3.6}$. It presents two solitary non-haplographical omissions, viz., 12. 322. 15^{cd} and 327. 25^b; besides omitting (by hapl.) five passages present in M_1, and shared as follows : 12. 291. 1^{cd} (with $K_{1.2.4}$ Da_3 Dn_1 Ds_1 D_4 $G_{1.2}$); 293. 14^c–15^b (with $K_{1.2.4}$ Ds_1); 223. 6 (with Da_4 G_1 M_7); 327. 76^{cd} (with T_2); and 314. 29–30 (with G_3). In other respects the MS. agrees with M_1.

M_7

Calicut, Paḍiññāre Kovilakam Library, without number. The MS. is written on palm-leaves in Malayālam characters, and gives only the Mokṣadharma sub-section. The

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total number of folios is 213, with 9 lines to a page and 70 letters to a line. The MS. is undated.

M_7 gives two solitary star-passages in the Mokṣadharma — 710* and 917* — and, as distinct from M_1, it has three additional star-passages belonging to S Recension : 476* and 700* (both, shared by D_7 T $G_{1-3.6}$), and 733* (shared by T $G_{1.3}$), besides 636* (shared by $Ś_1$ $K_{1.2.4.6}$ V_1 $B_{0.6-9}$ $Da_{3.a4}$ $Dn_{1.n4}$ Ds $D_{2.3.5-8}$ T $G_{1-3.6}$) and 724* (shared by $K_{6.7}$ V_1 $B_{0.6-9}$ $Da_{3.a4}$ $Dn_{1.n4}$ Ds D_{2-9} T G_{1-3}).

As peculiar to itself, M_7 gives two solitary omissions : 12. 168. 21^{cd} (without hapl.) and 346. 2^{c}–4^{d} (with hapl.). There is also one transposition, 259. 28 and 29 shared with T G_{1-3}. In all other respects, it agrees with M_1.

SUPPLEMENTARY APPARATUS

For Mokṣadharma adhyāyas 260–262, giving the Gokāpilīya episode, Friedrich Weinrich, in his critical edition of it (Göttingen, 1928) uses certain MSS. (enumerated in our Notes, p. 2194), which do not seem to offer any important variant not already found in our Apparatus. —For Appendix I, No. 27, as also for Nos. 29 ABCDE, (besides our Malayālam MS. M_5), G_7 (= ग in the Madras ed. of P. P. S. Sastri) is used for the variants below the App. passage, the MS. G_7 being a recent copy (A. D. 1842) written on palm-leaves in Grantha characters, and giving 410 leaves (size $17\frac{3}{8}'' \times 1\frac{3}{4}''$), with 9–10 lines to a page. The MS. comes from the Tinnevelly District, Madras. — For 12. 47 and for a few stars and Appendix passages in the Rājadharma belonging to that adhyāya, I could also use some of the specimen collations made for the projected European edition, particularly from the important MS. G_3 belonging to the Bibliothèque Nationale, Paris, which is written on palm-leaves in Grantha characters, having fol. 227, and containing the Rāja- and the Āpad- dharmas.

TESTIMONIA

(i) *Commentaries*

Of the commentaries on the Śāntiparvan that are now extant, that of Arjunamiśra was available in the marginal notes in Śāradā characters given by $Ś_1$ (for all the three sub-parvans, and in Da_1, Da_2 (for both the Rāja- and the Āpad- dharma), as also in $Da_{3.a4}$ for the Mokṣa-dharma. There were also used, for comparision, copies procured from two other MSS. in the Tanjore Sarasvathi Mahal Library, numbered, Burnell 1214 (= No. 8652 in P. P. S. Sastri's Descriptive Catalogue, vol. XV, No. 8652), and 1237 (= *ibid.*, No. 8651), both undated and written on paper in Devanāgarī characters. These Tanjore copies gave, with the text, the commentary of Arjunamiśra

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on the Rājadharma sub-section only, while a third copy procured from Mysore Oriental Research Institute Library, No. S. A. 125, folios 138, also written in Devanāgarī, gives Arjunamiśra's commentary on the Āpaddharma sub-section. For the Mokṣadharma sub-section, besides Da_3 and Da_4 as well as the marginalia in $Ś_1$ (except for folios damaged or missing), there was available the text of Arjunamiśra's comm. on adhy. 12. 260–262 —the *Gokapilīya* chapters—in Dr. Friedrich Weinreich's Inaugural Dissertation (1928), which prints the text of Ca for these three chapters. The proper beginning and end of Arjunamiśra's comm. on the Rājadharma as well as on the Āpaddharma is not given by Da_1, Da_2, nor also by the copy procured from Mysore, where Ca is given on the margins, with the Mbh. text in the centre; and the same is also the case with the marginal Ca citations in $Ś_1$, the MS. having lacuna for both the beginning and the end (see p. xxi).

Da_3 (= No. 476 of Viśrāmbāg I) and Da_4 (= No. 38 of A1879–80) begin the Mokṣadharma comm. as follows :

ॐ नमो गुरुगोपालगौरिगणपतिभ्यः ॥

नत्वा जगद्गुरुं कृष्णं व्यासं पितरमेव च ।
क्रियतेऽर्जुनमिश्रेण मोक्षधर्मार्थदीपिका ॥

राजधर्मश्रवणजातहर्षः परमधर्मिष्ठो राजा युधिष्ठिरः आश्रमिणां सर्वोत्कृष्टधर्मजिज्ञासया प्रश्नं कृतवान् । युधिष्ठिर उवाच । धर्माः पितामहेनोक्ताः इत्यादिना ।

The conclusion of Arjunamiśra's commentary on the Mokṣadharma, as given by Da_3 and Da_4, is quoted in Vol. 16, p. 2020.

We may here draw attention to some special features of Arjunamiśra's commentary. When dealing with a particularly stiff passage from the Mokṣadharma, Arjunamiśra gives a modest preface or a conclusion to his commentary, as for instance at the end of 12. 185, the भृगुभारद्वाजसंवाद —

भृगोर्वचः सुगहनं भरद्वाजे यथामति ।
विवृतं पूर्वदृष्टयात्र क्षन्तुमर्हन्ति सत्तमाः ॥

So too, Arjunamiśra begins his comm. on 12. 224 with —

गुरूपदेशतः पूर्वनिबन्धपरिमर्शतः ।
शुकानुप्रश्नविवृतिः क्रियते बुधबोधिनी ॥

At the end of 12. 236, he adds —

शुकानुप्रश्नपद्येषु दुरूहेषु समन्ततः ।
प्राच्योपाय†पितृव्याख्याविशेषौ शरणं मम ॥

Also at the end of 12. 255, we read —

मोक्षधर्मार्थविवृतौ मदीयं साहसं महत् ।
किं च प्राचीनटीकार्थरक्षार्थमयमाहवः ॥ १

† The word उपाय is used here and in st. 2, next page, in the sense of methodology or tradition.

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total number of folios is 213, with 9 lines to a page and 70 letters to a line. The MS. is undated.

M_7 gives two solitary star-passages in the Mokṣadharma — 710* and 917* — and, as distinct from M_1, it has three additional star-passages belonging to S Recension : 476* and 700* (both, shared by D_7 T $G_{1-3.6}$), and 733* (shared by T $G_{1.3}$), besides 636* (shared by $Ś_1$ $K_{1.2.4.6}$ V_1 $B_{0.6-9}$ $Da_{3.a4}$ $Dn_{1.n4}$ Ds $D_{2.3.5-8}$ T $G_{1-3.6}$) and 724* (shared by $K_{6.7}$ V_1 $B_{0.6-9}$ $Da_{3.a4}$ $Dn_{1.n4}$ Ds D_{2-9} T G_{1-3}).

As peculiar to itself, M_7 gives two solitary omissions : 12. 168. 21^{cd} (without hapl.) and 346. 2^{c}–4^{a} (with hapl.). There is also one transposition, 259. 28 and 29 shared with T G_{1-3}. In all other respects, it agrees with M_1.

SUPPLEMENTARY APPARATUS

For Mokṣadharma adhyāyas 260–262, giving the Gokāpilīya episode, Friedrich Weinrich, in his critical edition of it (Göttingen, 1928) uses certain MSS. (enumerated in our Notes, p. 2194), which do not seem to offer any important variant not already found in our Apparatus. —For Appendix I, No. 27, as also for Nos. 29 ABCDE, (besides our Malayālam MS. M_5), G_7 (= ग in the Madras ed. of P. P. S. Sastri) is used for the variants below the App. passage, the MS. G_7 being a recent copy (A. D. **1842**) written on palm-leaves in Grantha characters, and giving 410 leaves (size $17\frac{3}{8}'' \times 1\frac{3}{4}''$), with 9–10 lines to a page. The MS. comes from the Tinnevelly District, Madras. — For 12. 47 and for a few stars and Appendix passages in the Rājadharma belonging to that adhyāya, I could also use some of the specimen collations made for the projected European edition, particularly from the important MS. G_8 belonging to the Bibliothèque Nationale, Paris, which is written on palm-leaves in Grantha characters, having fol. 227, and containing the Rāja- and the Āpad- dharmas.

TESTIMONIA

(i) *Commentaries*

Of the commentaries on the Śāntiparvan that are now extant, that of Arjunamiśra was available in the marginal notes in Śāradā characters given by $Ś_1$ (for all the three sub-parvans, and in Da_1, Da_2 (for both the Rāja- and the Āpad- dharma), as also in $Da_{3.a4}$ for the Mokṣa-dharma. There were also used, for comparision, copies procured from two other MSS. in the Tanjore Sarasvathi Mahal Library, numbered, Burnell 1214 (= No. 8652 in P. P. S. Sastri's Descriptive Catalogue, vol. XV, No. 8652), and 1237 (= *ibid.*, No. 8651), both undated and written on paper in Devanāgarī characters. These Tanjore copies gave, with the text, the commentary of Arjunamiśra

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on the Rājadharma sub-section only, while a third copy procured from Mysore Oriental Research Institute Library, No. S. A. 125, folios 138, also written in Devanāgarī, gives Arjunamiśra's commentary on the Āpaddharma sub-section. For the Mokṣadharma sub-section, besides Da_3 and Da_4 as well as the marginalia in $Ś_1$ (except for folios damaged or missing), there was available the text of Arjunamiśra's comm. on adhy. 12. 260–262 —the *Gokapilīya* chapters—in Dr. Friedrich Weinreich's Inaugural Dissertation (1928), which prints the text of Ca for these three chapters. The proper beginning and end of Arjunamiśra's comm. on the Rājadharma as well as on the Āpaddharma is not given by Da_1, Da_2, nor also by the copy procured from Mysore, where Ca is given on the margins, with the Mbh. text in the centre; and the same is also the case with the marginal Ca citations in $Ś_1$, the MS. having lacuna for both the beginning and the end (see p. xxi).

Da_3 (= No. 476 of Viśrāmbāg I) and Da_4 (= No. 38 of A1879–80) begin the Mokṣadharma comm. as follows :

ॐ नमो गुरुगोपालगौरिगणपतिभ्यः ॥

नत्वा जगद्गुरुं कृष्णं व्यासं पितरमेव च ।
क्रियतेऽर्जुनमिश्रेण मोक्षधर्मार्थदीपिका ॥

राजधर्मश्रवणजातहर्षः परमधर्मिष्ठो राजा युधिष्ठिरः आश्रमिणां सर्वोत्कृष्टधर्मजिज्ञासया प्रश्नं कृतवान् । युधिष्ठिर उवाच । धर्माः पितामहेनोक्ताः इत्यादिना ।

The conclusion of Arjunamiśra's commentary on the Mokṣadharma, as given by Da_3 and Da_4, is quoted in Vol. 16, p. 2020.

We may here draw attention to some special features of Arjunamiśra's commentary. When dealing with a particularly stiff passage from the Mokṣadharma, Arjunamiśra gives a modest preface or a conclusion to his commentary, as for instance at the end of 12. 185, the भृगुभारद्वाजसंवाद —

भृगोर्वचः सुगहनं भरद्वाजे यथामति ।
विवृतं पूर्वदृष्टयात्र क्षन्तुमर्हन्ति सत्तमाः ॥

So too, Arjunamiśra begins his comm. on 12. 224 with —

गुरूपदेशतः पूर्वनिबन्धपरिमर्शतः ।
शुकानुप्रश्नविवृतिः क्रियते बुधबोधिनी ॥

At the end of 12. 236, he adds —

शुकानुप्रश्नपद्येषु दुरूहेषु समन्ततः ।
प्राच्योपाय†पितृव्याख्याविशेषौ शरणं मम ॥

Also at the end of 12. 255, we read —

मोक्षधर्मार्थविवृतौ मदीयं साहसं महत् ।
किं च प्राचीनटीकार्थरक्षार्थमयमाहवः ॥ १

† The word उपाय is used here and in st. 2, next page, in the sense of methodology or tradition.

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मतिमद्भिर्विमृश्यैतत्क्षन्तव्यं मम चापलम् ।
प्राचीनोपायरक्षा हि विदुषां हितकारिणी ॥ २

Some explanations of Ca are worth noting. Thus on 56. 32^{d}, Ca. b read भ्रुणहत्ये and note ह्रस्वत्वमार्षम् । On 69. 37^{b}, Ca explains संक्रमान् by च्यौकी इति प्रसिद्धाः । On 69. 41^{a}, in explaining प्रगण्डीः, the comm. observes — या आकाशस्था तुङ्गीत्युच्यते । On 74. 31^{b}, प्रसृताग्रभुक् — प्रसृतं, पक्वान्नम् । On 77. 7^{d}, Ca, explaining विष्टिं, observes : भाषया भिगारी । On 77. 8^{a}, देवलकाः, Ca : वेतनेन देवपूजकाः । On 104. 37^{c}, Ca suggests, as a साधुपाठ, पदातियन्त्रबहुले and explains it by पदातियन्त्रव्यवहारे. On 12. 132. 7^{ab}, Ca, like Cb, quotes विशालाक्ष (see p. CXLII). On 136. 54^{c}, सांवास्यकं is explained by सहवासकार्यं (agreeing with Cb); and on 136. 106^{b}, दिवाकीर्तिः by चण्डालः. On 135. 2^{b}, Ca explains शकुलाः by मत्स्यविशेषाः, and in 13^{a}, उन्माथं (Ca *v. l.* for उद्दानं) by रज्जुग्रन्थनदण्डम् (cf. 136. 23^{b}). On 137. 15^{b}, वैरयातनम् by वैरशोधनम् . On 137. 85^{c}, कुस्त्री, कुत्सिता स्त्री, रतिपरा धनपरा च । माघमां कुकुटीं प्राहुस्तदपत्यानि सेगवाः । गवां कर्कटीनां (*v. l.* कुर्कुटीनां) तासां गर्भनाशहेतुः । On 138. 50^{c}, मत्स्यघाती, अनपराधान् मत्स्यान्हन्ति । जात्या, स्वभावात् । On 159. 29^{a}, शुभां विद्यां ब्रह्मविद्यां, अश्राव्यां मन्त्रादिरूपां । On 12. 175. 13ff., Ca observes : ननु कोऽयं सर्गप्रकारः । न हि सांख्यादिसर्गेष्वयं क्रमः । उच्यते । अन्योऽयं सर्गप्रकारः, पौराणिकादिसंमतः । ब्रह्मैवाहंकारोऽत्र । अन्यत्र तु ब्रह्मा महानिति दृश्यते । तदपि सर्गप्रकारान्तरत्वान्न विरुध्यते । तस्यैव सर्वभूतात्मत्वादादावहमिति । एवमिह शास्त्रे स्थाने स्थाने विरोधाभावौ ज्ञेयः । On 12. 188. 1, Ca remarks : सुखग्रहणार्थं तु संक्षिप्यास्माभिरिहोक्तमित्यवगन्तव्यम् । एवं तावत्सर्वज्ञनारायणमतानुसारेण विवृतः श्लोकः । On 12. 194. 3, Ca adverts to a reading given by विमलबोध and treats it with scant courtesy : cf. Critical Note to the stanza. On 12. 229. 3f., Ca gives some important explanations for which fuller room can now be found in the footnote† below. On 230. 1–3, Ca raises an interesting question as to whether the ज्ञानिन् should or should not perform कर्म — कर्माकरणपक्षमाशङ्कते — न चेदिति । कर्म हि — संदिग्धे परलोके हि त्याज्यमेवाशुभं बुधैः —इति विधया, कदाचित् क्रियेतापि । आश्रमविहिते सति तु, न मां कर्माणि लिम्पन्ति (S. 26. 14) इति तत्त्वज्ञानेन, मम कर्म कर्तव्यं न कर्तव्यमिति संशय एव नास्ति । सत्यमेवेदं युक्तम् — उत्पन्नज्ञानस्यालं कर्मणेति । किं तु स्वभावोऽयं प्राणिनां यत्कर्म । न हि अकर्मा क्षणमपि कश्चिदास्ते यतः, तेन स्वभावत्वाविशेषेऽपि, काम्यनिमित्तबन्धनहेतुकर्माणि हित्वा हितमेव नित्यादि यत् समाहितमनोवस्थायां कर्म शीलयेत् । एवमपि कर्म न दोषाय योगिन इति भावः ॥ परार्थस्तु ज्ञानं वा कर्म वा अवश्यं ज्ञानिना कुर्वतैव स्थातव्यमिति भावः । यद्वा, प्रागुक्तविषयं कर्मैव ज्ञानहेतुत्वान्निवृत्ताख्यं कर्म गलितफलाभिलाषेण क्रियमाणं सत्त्वशुद्धिद्वारा तत्त्वज्ञाननिदानमिति । — Ca commences the comm. on 12. 257 with : पुनरपि हिंसाधर्मनिन्दार्थमहिंसाधर्मप्रशंसार्थं च विचख्नुगीतामाह । On 12. 269. 724*, line 4, Ca quotes the commentary of Devabodha. The star-passage 724* might have perhaps been admitted into our text, although it is not evidenced in the M version (except M_7) and in some K MSS. — Under 12. 271. 20, Ca quotes द्वा सुपर्णा (= Ṛv. 1. 164. 20^{cd}; Muṇḍaka Up. III. i. 2^{cd}; Śvetāśvatara Up. 4, 6^{cd}) as एकस्तयोः पिप्पलं स्वाद्वत्ति, अन्यस्त्वनश्नन्नपि चाकशीति । and explains the last verb by — अभुञ्जानोऽपि कृत्वा, अभिमानशून्यतया चाकशीति, जानाति, सर्वज्ञतयेत्यर्थः ।

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† बौद्धायनमतमाह — यस्तु पश्येदिति । सौत्रान्तिका बाह्यं पृथिव्यादिकं घटादौ कारणं नेच्छन्ति, ज्ञानमेव तदाकारतया बहिराभातीति मनुते । माध्यमिकास्तु प्रपञ्चजातस्य कार्यत्वं कारणत्वं वा न प्रतिपद्यन्ते, वासनामात्रमेव यथाकथंचिद्व्यवहारस्य कारणं, वस्तुतोऽसदेव तन्मनुते । तन्मतानुष्ठायी यदि कश्चित्स्वभावेन, स्वीयेन प्रत्यक्षादिप्रतीतेन भावकेन, कारणेन विना भावमुत्पत्तिं पश्येत्, सः अचेतनः, उन्मत्तवदुपेक्षणीयः, यतः स त्यक्तहेतुकः सद्युक्तिं विनैव सर्वान्व्यवहारार्थं भावान्पुष्यति, पोषयति । एवं प्रपञ्चमिथ्यात्ववादिनो वेदान्तैकदेशिनोऽप्यचेतनाः ज्ञानविवर्तनादिना योगाचारेण समानयोगक्षेमत्वादिति भावः ॥ ३ ॥ चार्वाकमतमुत्थाप्य दूषयति येषां चैकान्तभावेनेति । केवलो वस्तुस्वभाव एव कारणं, प्रत्यक्षतोऽनुत्पन्नज्ञानत्वादिति यो वदति सोऽपि तृणं फलरहितं, इषीकां वा तृणस्य फलरहितस्य, पूत्वा सूर्येण प्रस्फोट्य, यथा न किंचिच्छभते कश्चित्तद्वदफलारम्भकत्वादुपेक्ष्याः ॥ ४ ॥

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Regarding the passages from Ca as given on the margins of the MS. Śi, it is to be noted that in several places Ca explains text-reading and star-passages which Śi does not give, thereby proving that Ca quotations as supplied on the margins of Śi have no reference to the actual text as written in the centre. Similarly, in 12. 47. 27ª, while the original reading in Śi was सामधामानं, there is a *sup. lin.* emendation into सामसंस्थानं by the copyist of Ca, so as to make the explanation in the comm. agree with the text. Likewise, in 12. 38. 48ᶜ, while Śi reads छागाः, the explanation of Ca is शुक्लाः, which suits the *v. l.* गौरीः, not found in the original. The explanation (e. g. स्वरागते for दिवं गते in 12. 46. 20ᵇ, or आत्मवांश्च for गुप्तमन्त्रो in 12. 57. 13ª) as given in the Ca marginalia, probably points to an original, different from what we find in Śi. In 12. 159. 28ª, Ca explains नर्मयुक्तं, while Śi reads नाधर्मयुक्तं. At other places, Ca comments upon passages not read by Śi, as for instance : 12. 47. 52ᵇ (त्र्यम्बकाय, त्रिनेत्राय), 59. 118ª (आत्मना, शरीरेण), 91. 14, etc., and on words from star-passages like 40*, 48*, 52* and others. Where Arjunamiśra's comm. could not be completely accommodated on the margins of the original folio, extra folios (written either on both sides or only on one side) are inserted, giving the commentary-continuation, but no text. We have such folios coming after 139ᵇ, 140ᵇ, 142ª, 144ª, 147ᵇ, 152ᵇ, 153ᵇ, 155ᵇ, 157ª and 173ᵇ — all written on both sides except the one following 147ᵇ. It is thus clear that Ca extracts in Śi have no necessary relation to the text of Śi. Sufficient extracts from Ca are supplied in the variants below the text as also in the Critical Notes at the end.

Cb

The next commentary to be noticed is that of Vimalabodha (Cb). This commentary is mentioned in the Critical Apparatus of the Sabhā, Virāṭa, Udyoga and Bhīṣma parvans, on the authority of two paper MSS., viz. No. 84 of 1869–70 and No. 167 of 1887–91, both belonging to the Deccan College MS. Library, now deposited in the B. O. R. Institute. The first of these MSS. is 9″ × 5½″ in size, with 88 folios (fol. 40–45, 52, 53 and 69 written on one side only), giving 16 lines to a page and 36 letters to a line. The second is 13½″ × 6″ in size, with 67 folios (having margins ruled with red and yellow lines), and giving about 12 lines to a page and 48 letters to a line. No. 84 begins with श्रीगणेशाय नमः । जय जगदंब । (the other MS. adds—नमः पितृचरणेभ्यः ।) :

नमो धर्माय महते नमः कृष्णाय मायिने (*v. l.* वेधसे) ।
नमो व्यासाय गुरवे यैरिदं धार्यते जगत् ॥ १
निघण्टभाष्यनिगमनिरुक्तानि विशेषतः ।
वैशंपायनटीकादिदेवस्वामिमतानि च ॥ २
वीक्ष्य व्याख्या विरचिता दुर्घटार्थप्रकाशिनी ।
भवद्विमलबोधेन भारताख्यानवेदिना ॥ ३
श्रीमहाभारताख्यानदुर्बोधपदबोधिनी (*v. l.* °भञ्जिका) ।
टीका विरच्यतेऽस्माभिरादिपर्वक्रमादियम् ॥ ४

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तत्रादिपर्ववाक्यम् । ॐ नमो भगवते वासुदेवाय । (*v. l.* : adds — ॐ नमः पितामहाय । ॐ नमः प्रजापतिभ्यः स्वाहा । ॐ नमः कृष्णद्वैपायनाय । ॐ नमः सर्वविघ्नविनायकेभ्यः ॥) लोमहर्षणपुत्र उग्रश्रवाः सौतिपौराणिको नैमिषारण्ये शौनकस्य कुलपतेर्द्वादशवार्षिके सत्रे सुखासीनानभ्यगच्छन्महर्षीन्शंसितव्रतान् । *

The beginning of No. 167 of 1887-91 is practically the same. The MSS. conclude as follows : No. 84 of 1869–70 —

इति श्रीविषमश्लोकी टीका समाप्ता । इदं पुस्तकं शुद्धां दुर्मिलां प्रतिं ज्ञात्वा, अत्यन्ताशुद्धप्रत्यनुसारेणैव शिवणेकरोपनाम्ना शिवरामपंतसूनुना कृष्णंभट्टेन पुनाख्यपुटभेदने स्थितेन स्वार्थं परार्थं च लिखितम् । लेखनकाले विचाराशक्यत्वात् प्रतेरत्यन्ताशुद्धत्वाच्च श्रीमद्भारतव्याख्यानप्रीतिमतः प्रत्यन्तरसंपादनाशक्तस्य पुरुषस्य चित्तैकाग्र्येण दृढमननशीलस्य क्वचित्क्वचिदंशेऽथापि भविष्यत्युपकारकमिति ॥ शके १७२४ दुंदुभिसंवत्सरे माघकृष्णाष्टम्यां सहनवम्यां भौमवासरे रजन्याः प्रथमयामावसाने जगदम्बकृपया सिद्धिं गतमिदं पुस्तकम् ॥ शुभं भूयात् ॥

No. 167 of 1887–91 ends :

एते आश्वमेधिश्लोकाः । इति महाभारतस्य टिप्पणी श्रीमद्विमलबोधविरचिता समाप्ता ।

There are, however, certain indications showing that what we have in these two MSS. is not the original commentary of Vimalabodha, but only some select extracts from that commentary. Thus MS. No. 84 of 1869–70, while explaining the name लोमहर्षण (1. 7. 1), writes as follows -- तस्य गुरुं शुश्रूषतो लोमान्यहृष्यन्त इति लोमहर्षणनामाभूदिति देवबोधपादा आहुः । .....निघण्टुसिद्धं तस्य नामेति विमलबोधपादाद्याः । These could not of course have been the words of Vimalabodha himself, who would hardly call himself विमलबोधपाद. Likewise, on fol. 65^a, the same MS., after giving the com. on 12. 115. 9^c, has the colophon :

इति माहापौराणिकोपाध्यायश्रीत्रिविक्रमकृतौ महाभारतविषमपद्यतात्पर्यार्थविवरणटीकायां शान्तिपर्वणि राजधर्मश्लोकाः समाप्ताः ।

Here Trivikrama is said to be the author, while the Commentary is named विषमपद्यतात्पर्यार्थविवरणटीका (instead of दुर्घटार्थप्रकाशिनी as in introductory stanza 3, or दुर्बोधपदबोधिनी [*v. l.* °भञ्जिका] as in stanza 4). Thus we have three different names to deal with : विमलबोध's original दुर्घटार्थप्रकाशिनी ; त्रिविक्रम's विषमपद्यतात्पर्यार्थविवरणटीका (in MS. No. 84 of 1869-70 only), and दुर्बोधपदबोधिनी or °भञ्जिका according to the two MSS. before us.

These two MSS. deal with select stanzas from the Ādiparvan (No. 84, fol. 1–16^a; No. 167, fol. 1–11^b) ; Sabhāparvan (No. 84, fol. 16^a–20^b ; No. 167, fol. 11^b–15^b) ; Āraṇyakaparvan (No. 84, fol. 20^b–29^a ; No. 167, fol. 15^b–23^a) ; Virāṭaparvan (No. 84, fol. 29^a–33^b ; No. 167, fol. 23^a–26^a) ; Udyogaparvan (No. 84, fol. 33^b–50^b ; No. 167, fol. 26^a–37^a) ; Bhīṣmaparvan (No. 84, fol. 50^b–56^a† ; No. 167, fol. 37^a–40^a) ; Droṇaparvan (No. 84,

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* It is worth noting that Vimalabodha, as quoted here, gives, in both the MSS., the first stanza of the first chapter of the Ādiparvan all in prose, exactly as in the Critical Edition.

† The MS. gives no indication as to where the Comm. on the Bhīṣmaparvan ends. Towards the end, however, it offers (fol. 55^a–56^a) a discussion as to the time when the Mbh. War began. This is absent in MS. No. 167, and it is reproduced here by reason of its importance :

कस्मिन्मासे कस्यां तिथौ कस्मिन्क्षेत्रे महाभारतयुद्धारम्भोऽभवदिति तत्र श्रीमद्भगवान्व्यासमुनेः पूर्वीयाः श्लोकाः । तद्यथा अत्रैवोद्योगपर्वणि कौमुदे मासि रेवत्यां शरदन्ते हिमागमे । स्फीतसस्ययुते काले कल्पः कल्पवतां वरः । अस्यार्थः कौमुदी जागरपूर्णिमा, तद्योगात् कौमुदः आश्विनमासः । तस्य च षड्विंशे रेवत्यां कृष्णषष्ठ्यां भगवद्यानम् । तदनु अस्यैवाष्टाविंशे कृष्णाष्टम्यां भरण्यादिपुष्पान्तैः सप्तनक्षत्रैरनिष्टवशादेकयोगभूतायां युधिष्ठिर-

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fol. 56[a]–57[a]; No. 167, fol. 40[a]–42[a]); Karṇaparvan (No. 84, fol. 57[a]–58[a]; No. 167, fol. 42[a]–43[b]); Śalya, Sauptika and Strī parvans omitted; Śāntiparvan: Rājadharma *plus* Āpaddharma (No. 84, fol. 58[a]–65[a]; No. 167, fol. 43[b]–49[b]); Mokṣadharma (No. 84, fol. 65[a]–76[a]; No. 167, fol. 49[b]–59[b]); Dānadharma (No. 84, fol. 76[a]–82[b]; No. 167, fol. 59[b]–65[a]); Āśvamedhika (No. 84, fol. 82[b]–84[b]; No. 167, fol. 65[a]–67[a]). — No. 84 gives at the end पञ्चपर्वीनदुष्करश्लोकाः and justifies the inclusion of हरिवंश (=आश्वर्यपर्वन्)‡ in the Mahābhārata, but No. 167 does not give anything of these.

The two MSS. above described do not, therefore, constitute the real commentary of Vimalabodha, but only a selection of difficult extracts from the same. This was proved by the fortunate discovery of a MS. belonging to the Rāja Library at Darbhanga, which contained an unnumbered MS. written in Maithili characters and giving the original commentary of Vimalabodha on the Rājadharma (which, according to the commentator, includes the Āpaddharma). A Devanāgarī transcript of the MS. was obtained through the courtesy of Shri Jīvānanda Ṭhakkara, the Head Pandit of that Library. While the other two MSS. begin the commentary on the Rājadharma with the explanation of star-passage 22* (which the commentary considers as part of the text, the Darbhanga MS. supplies, before 22*, explanations on 12. 1. 2[d] (where मासमेकं is explained as द्वादश दिनानि (which Ca accepts); 1. 9[a] (काले=अवसरे); 1. 9[c] (reading संभाष्य=ऐकमत्यं कृत्वा); 1. 16[a] (Cb: वार्ष्णेयी सुभद्रा। एतेन युद्धसमय एव पुत्रवधानन्तरं द्वारकां गता सेति केचित्। तच्च पौर्वापर्यविरुद्धम्। किं तु कृष्णप्रतिगमनानन्तरमतिशोकं बोधयितुमेव। 1. 27[c] (मातरि इति द्वितीयार्थे); 1. 31[d] (कामं, वरम्); 1. 34[a] पुत्रगृद्विनी, पुत्ररक्षणपरा। भावे क्तान्तादपि (Pāṇ. 2. 4. 114) पुत्रगृद्विनीति); 1. 36[b] (वा, वाक्यालंकारे); 1. 43[c] नः [*v. l.*, for च] प्रश्ने. Adhy. 2. 4[c] (संह[?घ]र्षजननो, विरोधजनकः); 2. 5[c] (चकार, अधीतवान्– cf. 2. 18[a]); 2. 26[a] (कर्णपर्वणि गौर्हतेति वत्सवध उक्तः। स वत्सवधेऽपि धेनुवध एवेति कृत्वा). Adhy. 3. 1[b] (प्रश्रयेण, अनुरागेण); 3. 13[d] (नाम प्रसिद्धं, नामतो नाम्ना); 3. 15[b] (करालवान्, विभीषणः); 3. 25[d] (कामया इत्यव्ययम्, इच्छया); 3. 33[b] (न्यायेन, अभिवादनादिना); Adhy. 7. 2[d], कर्षि[शि]तः, तनूकृतः; 7. 17[b] (अनवदाय, अपरिशोध्य); 7. 33[d] (रुन्धयति, आवृणोति). Adhy. 8. 3[c] (मानुषं, पौरुषं); 8. 6 (the three-line verse quoted [as in text] and explained: यो नैव केनचित्कर्मणा पौरुषेण भैक्षेण जीविकामिच्छोः समारम्भान्, व्यवहारान् वाञ्छेत्, स हतस्वस्तिः,

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समीपे श्रीकृष्णगमनादुभयबलस्य कुरुक्षेत्रगमनं, बलदेवतीर्थयात्रा च। तदनु सप्तमाद्यापि दिवसादमावास्या भविष्यतीति कृष्णवाक्यादमावास्यायां शिबिरनिर्माणपूर्वकयुद्धारम्भाय संग्रामभूम्यवतरणम्। तदनु कार्तिकद्वार्विंशेऽरिष्टवशेन त्रयोदशी चतुर्दशी पूर्णिमा तिथित्रययोगादपरदिननिर्गतत्रयोदश्यां भीष्मयुद्धारम्भः। तदनु दशभिर्दिनैराग्रहायणतृतीयकृष्णसप्तम्यां भीष्मपतनम्। तदनु पञ्चभिर्दिनैः कृष्णद्वादश्यां द्रोणपतनम्। तदनु दिनद्वयेन कर्णपतनं चतुर्दश्याम्। तदनु अमावास्यायां शल्यपतनं, बलभद्रागमनं, दुर्योधनोरुभङ्गः, रात्रौ सौप्तिकं च। तथा गदापर्वणि बलभद्रवाक्यम्— चत्वारिंशन्महानद्योन्यद्य (? चत्वारिंशदहान्यद्य) द्वे च मे निःसृतस्य वै। पुष्ये संप्रस्थितश्चाहं श्रवणे पुनरागतः॥ इति बलभद्रवाक्यादाश्विनाष्टार्विंशे बलभद्रस्यागमनं, कार्त्तिकत्रयोर्विंशात्प्रभृति आग्रहायणदशमदिनपर्यन्तं अष्टादशाभ्यन्तर एव महाभारतयुद्धसमाप्तिः॥ अत्र विशेषः। उत्तमानुशासने दानधर्मे युधिष्ठिरवाक्ये— उषित्वा शर्वरीः श्रीमान् पञ्चाशन्नगरोत्तमे इति। आग्रहायणदशमदिनात् प्रभृति माघप्रवेशः, संक्रान्तिदिनपर्यन्ते च पञ्चाशद्दिनानि भवन्तीति व्याख्या। आग्रहायणतृतीयदिनात्प्रभृति माघप्रवेशः। संक्रान्तिकृष्णाष्टमीदिनं यावदष्टपञ्चाशद्दिनानि भवन्ति। तथा च दानधर्मे भीष्मवाक्ये अष्टपञ्चाशतं रात्र्यः शयानस्य गता मम। शरेषु निशिताग्रेषु यथा वर्षशतं तथा। यद्येवं, कथं कृष्णाष्टम्यां मृतस्य भीष्मस्य शुक्लाष्टम्यां कर्म विधीयते। तथा च दानधर्मे भीष्मवाक्यम्— त्रिभागशेषपक्षोऽयं कृष्णो भवितुमर्हति। इति।

‡ ननु आश्वर्यपर्वणः कथं भारतसंगतिः। अष्टादशपर्वपरिमितस्य भारतस्य मुनिप्रोक्तशतसाहस्रसंख्यानुपपत्तेः। तस्मादूनविंशतिपर्वत्वं भारतस्य। संगतिश्च प्रासङ्गिकी। पूर्वं जनमेजयेन पाण्डुचरितानुषङ्गितया श्रीविष्णुमाहात्म्यं श्रुतं, संप्रति तु मुख्यतयैव तच्छ्रोतुं वैशंपायनमुक्तवान्। उक्तं च पूर्वं गुरुणा यत्र यत्र संशयोऽस्य तं वसा[तमवसायया]मीति संगतिनिष्पत्तिः।

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कल्याणशून्यः, अकिञ्चनो, दरिद्रः, सर्वलोकेषु प्रसिद्धः, न पुत्रपश्वादिसहितः). 8. 11^{a} (अनीशस्य [*v. l.* for अनाशास्यं] कर्तुमक्षमस्य । अधने, निर्धने आनृशंस्यं [*v. l.* for नृशंसा], दयां कृत्वा, नहुष इति संबध्यते); 8. 14^{d} (शंसितुं, प्रशंसितुं); 8. 20^{b} विवन्सितुं [*v. l.* for विवित्सता], लब्धुम्); 8. 24^{a} (कृशाश्वः, अश्वादिशून्यः); 8. 28^{c} (व्यवसिताः कृतनिश्चयाः). Adhy. 9. 19^{cd}–20^{ab} (वनमेव गत्वा मोक्षं चरिष्यामः, किमनेन दुःखनिवासेनेत्यभिप्रायादाह राजा– ऋजुश्चानुद्धतस्वभावः । प्रणिहितः, आत्मप्रणिधानयुक्तः । गच्छन्, वनमिति शेषः । त्रसस्थावरवर्जकः, स्थावरजङ्गमेषु किमप्यनाशंसन् । शरीरधारणोपायः कस्तर्ह्यत आह– स्वभावस्तु प्रयात्यग्रे इति । स्वभावो भवितव्यता । स यत्रक्वचन यास्यतः पुरुषस्याग्रे उपस्थितो भवति । तेन क्वचिदनशनान्युपवासा भवन्ति । अपिशब्दात्तु क्वचिदशनान्यपि भवन्ति । तेन अनशनाशने दैवतन्त्रे एवेति भावः). Adhy. 11. 17^{b} (=19^{b}) (शाश्वतान्बहून्); 11. 25^{d} (अनुपस्कृताः, संदेहशून्याः); 11. 27^{c} ([*v. l.*] उत्सृज्य नास्तीति गता, तत्कालं तथा न भवतीति कृत्वा). Adhy. 12. 3^{a} (विशाखयूपे, यज्ञीययूपविशेषे); 12. 4^{c} (वेदवादापविद्धान्, त्यक्तवेदोक्तान्); 12. 6^{a} (अत्याश्रमानयं सर्वान्, अयं गृहस्थाश्रमः सर्वानाश्रमानतिक्रम्य); 12. 14^{b} (धर्मवैतंसिकः, धर्मवञ्चकः). Adhy. 14. 6^{bc} (स्तोककाश्चातकाः, वावाश्यमानाः, पुनःपुनर्वदन्तः); 14. 13^{d} (मत्स्याः पङ्क इव, पङ्के यथा मत्स्याः, सर्वलङ्घ्याः); 14. 22ff. (क्रौञ्चद्वीपादिवशीकरणं सिद्धद्वारा राजसूये). Adhy. 15. 6^{c} (सांसिद्धिके, स्वाभाविके); 15. 9^{d} (निर्दण्डः, सर्वदण्डः); 15. 21^{d} (व्यालमृगः, चित्रव्याघ्रः); 15. 22^{b} (यस्य [*v. l.* for पश्य] धर्मो यथागतः, यस्य जन्तोर्धर्मो व्यवहारो यथागमेन बोधितः); 15 26^{d} (स्कन्धपर्यायो [sic], नाशः); 15. 42^{c} (पितृमती [*v. l.*], कुमारी); 15. 55^{cd} (भ्रूणहा, ब्रह्महा); (आर्छति [*v. l.*], आ समन्ततः, ऋच्छति गच्छति, नाशयति वा). Adhy. 16. 6^{a} ([*v. l.*] अगतिरभावः, गतिर्भावः); 16. 7^{a} (गते, ज्ञाते); 16. 12^{b} (विधानं, प्रतीकारः); 16 17^{d} (न तस्य स्मर्तुं, अपि तु स्मर्तुम् । शिरश्चालने नकारः).

The explanation of 12. 16. 22* is common to the Darbhanga MS. as well as the two abridgements of Cb, and it runs as given below :

यः पुमान्धनजनसाधनशीलः (-हीनः ?) स पतितः, पापं कृत्वा नरकं याति, प्रतिकर्तुमशक्यत्वात् । यः पुनराढ्यः, दैवात्पापं कृत्वा प्रतिकर्तुं शक्तः । किमिति शोचसीति भावः । तथापि गुरुवधाद्ययशः कथं शास्येत । तत्राह — तदुच्छिष्टमिति । यदल्पकं, दानादिना लोकसंग्रहणाशक्तं स्त्रीपुरुषादि, तदुच्छिष्टं, कृतप्रायश्चित्तमपि, लोकविगीति भवति । तथापि प्रायश्चित्तकरणसामर्थ्येन पापाचरणेन नाश्वासः स्यादित्याह — बह्वपथ्यं बलवतो न किंचित् । बह्वपि भुक्तं पीतं दत्तं गृहीतं कृतं वा बलवतो, दशबलयुक्तस्य, नापथ्यं नापरिणास्यम् (sic) । कुतोऽत आह — त्रायते बलम्, बलस्यैव त्राणे हेतुत्वात्, तस्य च स्थितत्वात् । कानि दश बलानि । विशालाक्ष उक्तवान् —

विद्याभिजनमित्राणि बुद्धिसत्त्वधनानि च ।
तपःसाहाय्यवीर्याणि दशमं दैवमेव हि ॥ इति ।

एतान्येव प्रभुशक्तिरित्युच्यते । उक्तं च —

बलान्मुक्तं बलान्नीतं बलादत्तं बलात्कृतम् ।
सर्वं बलवतः पथ्यं दुर्बलस्त्ववसीदति ॥ इति ।

अतो गत्यन्तरमपश्यतामस्माकं आवर्जितमिदं गुरुवधादिजनितमयशो दानादिना प्रतिकरिष्याम इति भावः ।

As the transcript of the Darbhanga MS. reached us late, it was not possible to give citations from it at the proper places. The more important explanations from it (after adhy. 16) are, owing to the great antiquity of the Comm., reproduced below :

18. 19^{a} — कुण्डिकाम्, दण्डकमण्डलुत्रिशूलादीन् ।

18. 22^{c} — सौखिकैः, सुखार्थिभिः ।

21. 15^{c} — श्रामणेन, वानप्रस्थेन ।

26. 22^{cd} — आर्तिः, विषयाभावः ।

26. 25. — शोकादिनिमित्तपरंपरापर्यालोचनेन रागद्वेषौ विना किमपि शोकादेः कारणमितिकारणतामङ्गतो निश्चित्य तौ त्यजेदिति भावः ।

26. 26^{a} — हृदयेनापराजितः, प्रियप्राप्तौ हर्षेण, अप्रियप्राप्तौ शोकेन वा अवशीकृतः ।

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26. 28 — मूढतमाः, मोहमहिम्नैव निःसंज्ञाः, इहलोके विपर्यस्तमतित्वात्। ते ह्युभयत आकृष्टे मनसि यद्दुःखं, किंकर्तव्यता-मोहवैदुष्यलक्षणं तन्नानुभवन्ति। ये च बुद्धेः परं गताः, आत्मतत्त्वं ज्ञातवन्तः, ते तु विवेकमहिम्नैव निःसंज्ञतया न दुःखभाजनम्। यः पुनरेतेषां मध्यमः, मध्यवर्ती, स किंचिज्ज्ञत्वात् सर्वत्र संदेहदुःखदोषनिविष्टबुद्धिर्नित्यदुःखितः।

27. 30^{ab} — कर्मयोगप्रशंसामाह–सुखं दुःखान्तमिति। आलस्यं कर्मत्यागः। तदापाततः सुखमपि, अनायासत्वात्, दुःखान्तं, नित्यनैमित्तिककर्मत्यागेन प्रत्यवायत्वाद्वा। दाक्ष्यं पुनरापाततो नित्यनैमित्तिककर्मपरत्वेन दुःखमपि सुखमेव गृहाश्रमिणः इति भावः।

28. 18^{d} — विधानम्, अदृष्टम्।

28. 58^{a} — अच्युत, स्वधर्मादचलित।

29. 18^{d} — चैत्यमालिनी, चैत्यं = चयनम्।

29. 21^{b} — चतुर्भद्रतरः धर्मार्थकाममोक्षयुतः।

29. 82^{d} (reading द्यौरनादीति) द्यौरेव ध्वनिं कृतवान्।

29. 96^{d} — दक्षिणायनम्, दक्षिणास्थानम्।

29. 110^{b} — दशव्यामां, व्यामो हस्तचतुष्टयम्।

35. 3^{ab} — सूर्येणाभ्युदितः, शयनस्थे उदितसूर्यसंबद्धः। सूर्याभिनिर्मुक्तः, शयनस्थ एवास्तंगतसूर्यः।

35. 4^{cd} — दिधिषूपतिः, अन्यपरिणीतापतिः। अग्रेदिधिषुरेव च — अग्रेदिधिषुपतिः, पूर्वपतिः।

35. 8^{b} — ब्रह्मविक्रयी, वेदविक्रायकः, वेदाध्ययनफलविक्रेता, वेतनेनाध्यापको वा।

35. 14^{a} — पिता विभजते पुत्रान्, — अकाले पुत्राणां धनादिविभागेन।

35. 30^{b} — निष्कृतिस्त्यागः।

36. 1^{a} — तपसा, चान्द्रायणादिना। कर्मभिः, यज्ञादिभिः।

36. 3^{b} — द्वादशभिर्वर्षैर्ब्रह्महा, अकामतः साक्षाद्वधे।

36. 48*, L. 1 — लक्ष्यः शस्त्रवधादिति तु कामतः साक्षाद्वधे।

36. 26 — (reading भोजनं ह्यन्तरा शुद्धं) स्नात्वा चतुर्थे दिने भोजनं कुर्वीत।

36. 49*, L.1 — पादजः, शूद्रः। दशभिः, दिनैरित्यर्थः।

37. 50*, L. 7 — न गर्वेण, प्रभुत्वादिगर्वेण। पिबेत्सुरामिति शेषः।

37. 8^{d} — आवस्थिकः (for व्या°), अवस्थाविशेषभवः।

37. 11^{a}–12^{b} — किं तत्फलमत आह–दैवं चेति। दैवं प्राग्भवीयकर्मनिर्दिष्टः स्वर्गनरकः। दैवयुक्तं पुरुषकारफलम्। पुरुष-कारश्चैतच्छरीरकृतो व्यापारः। सोऽपि शुभाशुभतया द्विविधः। देवताराधनेन राज्यप्राप्तिः, तच्छिन्दया शापा-दिप्राप्तिर्वा। ततश्चैतयोरशुभयोरपि प्रत्येकं फलद्वैधं युज्यते इति। तथा प्राणाः (*v. l.*), जीवनं भवान्तरीय-शुभाशुभकर्मवशात् पुरुषायुषजीवनमल्पायुषत्वं वा। तथा मरणम्। तच्च शुभदैवकृतं विशिष्टकालोपपादितं भवति। अशुभदैवकृतं विपरीतमिति। एवं शुभपौरुषमरणं महापथादिगमनेन। विपरीतं दुर्दशादिनिमित्तं भवतीति भावः।

37. 14 — जातिर्ब्राह्मणादिजातिः। श्रेणिः शिल्पजीव्यादिसमूहः। अधिवासाः...निवासिनः। एतेषां ये धर्माः शास्त्र-निर्दिष्टाः, तथा कुलधर्मा ये ब्राह्मण्यनुमरणादयः शास्त्रविरोधिनः, तान् धार्मिको राजा वर्जयेत्। न तैर्धर्मैर्व्यव-हरेत्। तस्मादत आह। न ते धर्मा इति। येषां धर्मो धर्मशास्त्रं न कारणं न प्रमाणं भवति, न ते धर्मा धर्मत्वेन व्यवहर्तव्या इत्यर्थः।

37. 20^{b} — सूतिकानां गवामिति। दशरात्राभ्यन्तरे गवामपि इन्द्रियं शुद्धम्।

37. 52*, L. 5 — दीक्षितो भूत्वा यः कृपणस्तस्य। क्रतुविक्रयिकस्य, क्रतुफलविक्रयिणः।

37. 22^{ad} — तक्षणः, तक्षादिवृत्तेर्ब्राह्मणस्य। रक्षिणः, रक्षाधिकृतस्य।

37. 41^{d} — निराकृतौ, मूर्खे देवादिनिराकर्तरि।

38. 10^{c} — सवैयाख्यं, व्याख्यासहितम्।

38. 32^{c} — गोयानं वेदबोधितम्। cf. Rv. 10. 68, 2.

38. 48^{c} — सुमनसः, गौरीश्च शुक्लाः।

39. 15^{d} — अभिरूपान्, पण्डितान्।

39. 18^{d} — किमिच्छकैः, इच्छाविषयैर्नानाद्रव्यैः।

39. 26^{d} — ज्ञातिघातिन् नमोऽस्तुते - परीहारे नमःशब्दः।

39. 57*, L. 2 — अमृतमुखः, चन्द्रमुखः।

43. 4^{b} — सत्वतां गतिम् (*v. l.*), भगवदुपासकानामाश्रयम्।

43. 6^{d} — त्रियुगम्, त्रीणि युगानि युग्मानि षट् यस्य तानि – ऐश्वर्यं समग्रं, धर्मो, यशः, श्रीः, ज्ञानं, वैराग्यं चेति।

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43. 9[b] — वाजसनिः, यजुर्वेदः ।

45. 6[d] — तर्ककान्, भ्रमणशीलान् प्राश्निकान् ।

46. 8[a] — विकर्ता, संहर्ता ।

46. 27[c] — अनभिध्येयम्, अनाशङ्कनीयम् ।

47. 16[ab]— संवाकेषु (*v. l.* for यं वाकेषु), संवाकाः पुरुषसूक्तादयो यैः पुरुषपूजा क्रियते । अनुवाकाः, विभ्राडादयो यैर्देवताः स्तूयन्ते । निषदो, यैः संसारो निन्द्यते – यथा अन्धं तमः प्रविशन्ति धीराः इत्यादयः । उपनिषदः, आत्मप्रकाशकानि गीतादिवाक्यानि । This and the next copied by Ca, cf. p.196.

47. 17[ab]— चतुर्भिर्वाकानुवाकनिषदुपनिषद्भिः विष्णुहरिहरनरात्मानमर्चयन्ति । यद्वा संकर्षणवासुदेवप्रद्युम्नानिरुद्धरूपम् ।

47. 18[c] — भौमस्य, भूमिगतस्य ब्रह्मणो वेदस्य ।

47. 20 — पुराणे पञ्चलक्षणे लोकस्थितिहेतौ, पुरुषं पुरुषविग्रहम् । उक्तं च – स्थितौ पुरुषविग्रहः इति । युगादिषु, सृष्ट्यादिषु ब्रह्मा प्रोक्तः, सृष्टत्वात् । उक्तं च – ब्रह्मासृजत पुरस्तादित्यादि । क्षये, प्रलये, संकृष्यत्याकृष्यति प्राणिनामसूनिति संकर्षणं रुद्रम् । उक्तमत्रैव पर्वणि – रुद्रो हि संकर्षणनामधेयः इति । नारदवाक्यं च — रुद्रः संकर्षणः प्रोक्तो ह्यनिरुद्धः प्रभञ्जनः इति च ।

47. 22[b] — जगतः, जङ्गमस्य ।

47. 26[a] — उक्थे, वेदमार्गे ।

47. 34[ab]— यं त्रिधात्मानं etc. – त्रिधा (*v. l.*), प्रधानमहदहंकारैः । षोडशभिः, पञ्चमहाभूतैरेकादशेन्द्रियैः ।

47. 45[abc]— विषये वर्तमानानां, प्रसक्तानामजितेन्द्रियाणामिति यावत् । विषयगोप्तारं, ब्रह्मरक्षकम्, आश्रयत्वात् । भूतात्मानमिति यावत् । वैशेषिकाः, असाधारणगुणाः शब्दादय एव । तैर्लक्षितं यमाहुः, तस्मै गोप्त्रात्मने, गोप्तृस्वरूपाय नमः । यद्वा । विषये, विषये वर्तमानानामिन्द्रियाणां, विषये गोप्तारं बुद्ध्यात्मानं यमाहुस्तस्मै बुद्ध्यात्मने नमः इति । न चैतन्नास्ति, चेतनप्रतिबिम्बसंक्रमेण सत्त्वात् । न मुख्योऽयमर्थ इति चेन्न, भोक्तृत्वेऽपि समत्वादिति चिन्तनीयमिति भावः ।

47. 57[c] — हृषीकं, विषयसंबन्द्धमिन्द्रियम् । तं जितेन्द्रियमित्यर्थः । दृष्टमेतत्पुरा भविष्यपुराणे ।

51. 14[a] — पञ्चाशतं षट्चेति पतनदिनमारभ्य ज्ञेयम् । अग्रहणस्य (sic, आग्रहायणस्य) तृतीयेऽह्नि भीष्मस्य शरशय्यां प्रात्पवतः षट्पञ्चाशत् पतनदिनमारभ्य मृत्युदिनं च यावदिति ।

51. 15[d] — उदक्, उदीचीम् ।

51. 17[c] — त्वयि, त्वयेत्यर्थः ।

54. 19[ab] — वेदोक्ताः प्रवृत्तिधर्माः । वेदान्ताधिगता निवृत्तिधर्मा मोक्षोपयुक्ताः ।

54. 35[c] — (reading स्थातारं), स्थापयितारम् ।

55. 18[b] — धर्मराजः, धर्मो राजा प्रधानभूतो यस्येति टच् (Pāṇini 5. 4. 91) आर्षः ।

56. 5[d] — प्रग्रहणं, वारणकारणम् ।

56. 15[cd] — दैवं निश्चित्य पौरुषकारमासज्य ।

56. 32[d] — भ्रुणहत्ये, गर्भवधे । ह्रस्वत्वमार्षम् ।

56. 42[d] — सङ्गम्, अत्यासङ्गम् ।

56. 43[a] — व्यसनी, स्त्रीगीतनृत्य[द्यू]तमृगयामाध्वीकपानपरः ।

56. 54[d] — हर्षणे (*v. l.*), परिहासशीले ।

56. 58[ab] — हेलमानाः, अनादरं कुर्वाणाः । स्वस्थाः, सुखासीनाः ।

57. 25[d] — छत्रमात्राज्ञयाधिकः, छात्राज्ञामात्रेण ।

58. 1[b] — नवनीतं, तद्वत्सारम् ।

58. 18[a] — एकाङ्गेन (*v. l.*), हस्त्यश्वरथपादातमध्ये येनकेनापि उद्भूतः, संपन्नः ।

59. 23[b] — देवलोके (*v. l.*), ब्रह्मलोके ।

59. 37[a] — विविधाभिध्यः (*v. l.*), नानासंज्ञः ।

59. 39[c] — पञ्चवर्गस्य, चक्षुरादीन्द्रियवर्गस्य ।

59. 49[a] — रसदैः (*v. l.*), विषदैः ... इदं जगन्नीयते, यथोत्सङ्गं प्राप्यते ।

59. 96[b] — पञ्चातिगः, वशीकृतेन्द्रियः ।

59. 98[a] — अनङ्गः, अङ्गस्यैव नामान्तरम् ।

59. 118[a]— आत्मनाष्टमः, आत्मना शरीरेण अष्टमः, बुद्धिर्मनश्चक्षुरादिपञ्चकानाम् ।

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59. 141[d] — वार्त्यताम् (*v. l.*), कथ्यतां, तवेति शेषः । वर्ततामिति पाठः प्रायशः ।

60. 3[a] — स्वित्, प्रश्ने । 60. 19[a] — समनिष्ठानि, अन्यूनानतिरिक्तानि ।

60. 21[d] — शौचेन, शुद्धव्यवहारेण ।

60. 24[cd]-25[ab] — षण्णामेकां पिबेद्धेनुं शताच्च मिथुनं हरेत् । लब्धाच्च सप्तमो भागस्तथा शृङ्गे कला खुरे ॥

षण्णां रक्षणीयानामेकस्या धेनोः पयः पिबेत् । शतात्, गोशतादरक्षितात्, मिथुनं स्त्रीगवीं वृषभं च हरेत्, गृह्णीयात् । लब्धात्, वाणिज्यया राजधनेन लाभात् सप्तमोऽशः, तथा शृङ्गे लाभात् सप्तमस्तु गण्डकादिशृङ्गेणापि वाणिज्यसंभवात् । शृङ्गे, शृङ्गप्रधाने महिषादौ वा । खुरे पशुविशेषखुरे, खुरप्रधाने वा अश्वादौ ।

60. 32[a] — वेष्टनम्, गन्धविशेषः । 60. 32[c] — यातयामानि, स्वोपभोगेन जीर्णानि ।

60. 34[c] — तैः (*v. l.*), पूर्वोक्तैः । 60. 34[f] — वृद्धदुर्बली तदीयमातापितरौ ।

60. 35[cc] — अतिरेकेण, कुटुम्बपोषणादधिकेन । स्वं, स्वीयं धनम् ।

60. 37[a] — पाकयज्ञैः, वैश्वदेवादियज्ञैः, आमान्नसाधनैः । 60. 37[c] — पूर्णपात्रमयीम्, तण्डुलादिना पूर्णं पात्रम् ।

60. 38[b] — सहस्राणां शतं लक्षं, गवाम् पूर्णपात्राणां वा ।

60. 41[ab] — संसृष्टा ब्राह्मणैर्वर्णाः (*v. l.*), विवाहादिसंबन्धेन संबद्धाः । सृष्टयः, संसर्गाः ।

60. 42[cd] — See Crit. App. — The Cb comm. is quoted verbatim in Ca. For a somewhat different interpretation by Cn, see Critical Notes, p. 661.

60. 44[c]-45[b] — Cb reads : अपरो वितानः संपृक्तो ब्राह्मणस्त्रिषु वर्णेषु दृष्टः ।
उत वै जातिधर्मः संसृज्यते तस्य वै कोप एषः ॥

जातिसंकरे प्रस्तुते, ब्राह्मणे तावज्जातिसंकरः कथ्यते । अपरोऽन्यो वितानो विस्तारः संपृक्तो जातिसंकरे दृष्टः । यस्माद्ब्राह्मणस्त्रिषु वर्णेषु संसृज्यते, अपत्यमुत्पादयतीत्यर्थः । उत प्रश्ने । किं वायं जातिधर्मोऽयम् । नेत्याह । तस्य वै कोप एषः । एष जातिसंकरस्तस्य ब्राह्मणस्य कोपः, कामजं स्खलितम् । ब्राह्मणेन न संकरितव्यमिति श्रुतेः । कथं तर्हि शास्त्रे, मन्वादौ, चतुर्वर्णपरिग्रहो ब्राह्मणस्य विहितः, यतश्चतुर्वर्णानामपि स्त्रीणां पृथक्कार्याणि दृश्यन्ते । कामतस्तु क्रियमाणोऽयं संकरः प्रकोपं जनयतीति भावः । एवं क्षत्रियादिष्वपि बोद्धव्यम् । क्वचिदेवं पाठः (cf. 138*) —

अधरोऽवितानः संसृष्टो ब्राह्मणस्त्रिषु वर्णेषु दृष्टः ।
उत वै जातिधर्मः संसृज्यते तस्य वै कोप एषः ॥

त्रिषु वर्णेषु क्षत्रियादिषु संसृष्टो ब्राह्मणोऽधरोऽधमो भवतीति दृष्टः शास्त्रे । अवितानः, यज्ञरहितः । जातिधर्मोऽयं, ततः किं यत्संकीर्यते । नेत्याह । तस्य वै कोप एषः ॥ अयं श्लोकः पुस्तकेषु न सम्यग्दृश्यते ॥

61. 12[c] — सर्वलिङ्गिप्रदाता । लिङ्गिनो ब्रह्मचर्यादयः ।

61. 140*, 20[cd] — अनिषिद्ध(*v. l.*)श्चरन्नेकः सर्वानेव युधिष्ठिर ।
षट्कर्मा ह्यनिकेतश्च संप्रवृत्तश्च सर्वशः ॥

हे युधिष्ठिर । आश्रमधर्मे एको ब्राह्मणः सर्वानेवाश्रमांश्चरन् निषिध्यते । यथा प्रथमं ब्रह्मचारी पश्चाद्गृहस्थस्ततो वानप्रस्थस्ततो यतिरिति । ननु यथा वर्णसंकरो निषिद्धस्तथाश्रमसंकरोऽपि । तत्कथमुच्यते एकः सर्वानिति । उच्यते । उक्तमाजगरे वनपर्वणि (cf. 3. 177. 15-32).

63. 3[cd] — कौटिल्यमनार्जवम्, कौटिलीयं (*v. l.*), मात्सर्यम् ।

63. 13 — अस्यार्थः । मनुना पुरुषायुषस्य शतवर्षस्य चतुर्भागमुषित्वा आश्रमान्तरं ग्रहीतव्यमित्युक्तम् । तत्र जीवनकालस्य निश्चेतुमशक्यत्वादल्पाल्पमपि कालं स्थित्वा आश्रमान्तरं ग्राह्यमिति । दशधर्मगतस्य वेति । पुरुषस्य दशभिर्दशभिर्वर्षैर्वृद्धिसमृद्धिपाका यथा भवन्तीत्यागमः । तस्य च धर्माः, पुरुषाश्रयत्वात् तान्प्राप्तस्य सम्यगात्मानुमानादिभि-

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र्निश्चितस्य सर्वे एवाश्रमाश्चतुर्भागव्यवस्थया गन्तव्याः । प्रातिलोम्यानुलोम्येनेत्यर्थः । ननु भिक्षोः कथं न प्रातिलोम्येनाश्रमान्तरप्रवेशो निषिद्धः । उक्तं हि — चतुर्विधा भिक्षवः स्युः कुटीचकबहूदकौ । हंसः परमहंसश्च श्रेयांस्तेषूत्तरोत्तरः (= B. 13. 141. 89) ॥ चत्वारोऽपि पतन्त्येते आश्रमान्तरमागताः । इत्यत आह — वर्जयित्वा निरामिषमिति । निराशीर्यत्याश्रमः । तस्मात्प्रतिलोमानुलोमप्रवृत्तानामपि त्रयाणामेव नास्त्याश्रमसंकर इति भावः । तानेवाश्रमानाह — षट्कर्मा ब्रह्मचारी, गृहस्थः, अनिकेतो वानप्रस्थः, संप्रवृत्तश्च भिक्षुः सर्वश इति । नास्य भक्ष्यपेयस्यानशननियमोऽस्ति । उक्तं च — येनकेनचिदाच्छन्नो येनकेनचिदाश्रितः । यत्रकचनशायी च यत्रतत्र स्थितो मुनिः ॥ इति ।

65. 5[d] — औरसैः, आत्मपुरुषैः । 65. 11[c] — नोपयुञ्जानम् (*v. l.*), नाचरन्तम् ।

65. 29[a] — समानुषान् (*v. l.*), सनकादिसंबन्धिसुतान् ।

67. 23[c] — अधिपञ्चाशत्, पञ्चाशदधिकम् । 67. 24[a] — शस्त्रपत्रेण, शस्त्रवाहनयुताः ।

67. 28[d] — धर्मो जयति (*v. l.*) नः सदा, नोऽस्माकमुत्कृष्टो धर्मो भवतु ।

67. 31[a] — परिपपौ (*v. l.*), परिररक्ष । 68. 4[a] — वैनयिकं, विनयम् ।

68. 11 —

यथा ह्यनुदके मत्स्या निराक्रन्दे विहंगमाः ।
विहरेयुर्यथाकामं विहिंसन्तः (*v. l.*) पुनः पुनः ॥

अनुदके, अल्पोदके जलहीने वा, अन्योन्यहिंसायां मत्स्या नश्यन्ति । निराक्रन्दे, शून्ये स्वेच्छया हिंसन्तः क्रीडन्ति । 68. 14[bc] — परिग्रहान्, स्वीयद्रव्याणि । व्यायच्छमानाः (*v. l.*), व्यायामं कुर्वन्तः ।

68. 28[c] — कर्ता, अनिष्टकर्ता । हन्ता हस्तगतमपि चोरयेत् ।

68. 51[a] — रक्ष्याणि, रक्षणीयानि द्रव्याणि । 68. 52[b] — कूटं, यन्त्रादि ।

68. 54[a] — भोजो, भोगाधिकारी । विराट्, विशिष्य राजते । सम्राट्, सम्यगधिकारी ।

68. 55[c] — दाता (*v. l.* for तस्माद्), त्राता । बुभूषुः, जीवितुमिच्छुः ।

69. 3[a] — पार्थिवप्रकृ[हि]तेन, राजनियुक्तेन । 69. 9[a] — गुल्मान्, रक्षिणः पत्तीन् ।

69. 6[b] — सन्धौ, सीमासन्धौ । 69. 9[d] — प्रणिदध्यात्, चाराणि युञ्जीत ।

69. 20[b] — पुष्टबलः, दत्तवेतनसैन्यः । 69. 22[a] — तस्य, गन्तव्यस्य राज्ञः ।

69. 33[b] — उत्थापयेत्, उत्सादयेत् । 69. 37[d] — दूषयेत्, विषादिना ।

69. 41 Compare the quotation given in the Critical Notes (p. 664) under the stanza. — Cb reads (prob. by mistake) षाड्गुण्यं सत्रिवर्गकम् (= var. 64[a]) as 69. 41[b], and explains षाड्गुण्यं by संधिविग्रहादि, and त्रिवर्गः by क्षयस्थानवृद्धिरूपः अरिमित्रोदासीनरूपो वा, भूमिमित्रस्वर्णरूपं वा फलत्रयम् । धर्मकामार्थसंपत्तिर्वा त्रिवर्गः । Cb reads 41[d] as — स्थाणुकीलकचाक्रिकान् and explains : स्थाणुः, कीलकः । चाक्रिकान्, सकोटिकान् ।

69. 64[d] — भुनक्ति महीम्, पृथिवीं भुङ्क्ते, परिपालनक्षमत्वादिति भावः ।

70. 17[a] — अशुभस्य (*v. l.*), अधर्मस्य । 70. 30[a] — सीमन्तकरी, व्यवस्थापिका ।

71. 3[a] — अनुद्धतश्चरेत्कामम् (*v. l.*), अनुद्धतः अप्रसङ्गी । अगुणं कृत्वा शुश्रुवान् (sic श्रुतवान्) सन् ।

72. 10 —

बलषष्ठेन शुक्रे[ल्के]न दण्डेन[ना]चारबोधिना ।
शास्त्रदृष्टेन लिप्सेथा वेतनेन धनागमम् ॥

षष्ठं बलं, मन्त्रलक्षणं बलम् । शास्त्रदृष्टेन, स्वमिति प्रयुक्तेन । तथा वेतनेन, वेतनोपगृहीतपुरुषप्रयुक्तवाणिज्यादिना । धनागमं लिप्सेथाः । सर्वत्र शास्त्रदृष्टेनेति संबन्धनीयम् ।

72. 16[d] — ऊधः स्तनान् । 72. 30[a] — स्विष्टी (*v. l.*), शोभनयागशीलः ।

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73. 23^{b} — उष्णौ (*v. l.*), घर्मार्तः । 73. 23^{d} — शीतः (*v. l.*), मागशीर्षादिषु शीतार्तः ।
74. 15^{a} — चरणात्, वेदशाखायाः । 74. 16^{b} — अर्थवादं (*v. l.*), प्रशंसाम् । अनुवादमित्यपि पाठः ।
74. 17^{b} — रुद्रो, हिंसकः । 74. 23^{d} — मिश्रः, संकरकृतः ।
74. 31^{b} — प्रशृताग्रभुक् । प्रशृतं (*v. l.*), पक्वान्नम् । 75. 9^{a} — त्वया (*v. l.*) त्वत्तः ।
77. 8^{b} — नक्षत्रग्रामयाजकाः, नक्षत्रादिसूचकाः गणकवृत्तयः । ग्रामस्य, समूहस्य, याजकाः ।
77. 8^{d} — महापथिकाः, निष्प्रयोजनं, वाणिज्यादिनिमित्तं वा, विषमपथगाः ।
78. 8^{d} — मामकान्तरमाविशः, मदीयान्तरमाविष्टवान्, गृहीतवान् । कुत इति शेषः ।
78. 15^{a} — गोरक्ष-, गोरक्षा । 79. 6^{b} — विराट्, भगवान् ।
79. 8^{b} — साधयताम्, पचताम् । 79. 15^{a} — वेदबलिनः, वेदबलवन्तः ।
79. 41^{d} — पथि क्षेत्रम्, तत्र सस्यरक्षा न संभवति । 80. 5^{d} — त्रिभिः शुक्लैः, विद्याभिजनकर्मभिः ।
81. 28^{b} — प्रतिपत्तिविशारदः, प्रतिपत्तिः प्रतिभा । 81. 30^{b} — प्रतिरूपेषु, अनुरूपेषु ।
81. 35^{a} — [नरैरन्यः] निष्कृतः, केवलः । 82. 1^{a} — अग्राह्यके, ग्रहीतुमशक्ये ।
82. 1^{d} — भावो, व्यवहारः । विभाव्यते, क्रियते । 82. 8^{d} — अन्धकवृष्णयः, तद्वंश्याः ।
82. 9^{a} — न स्यात्, न जीवेत् । 82. 9^{c} — द्वाभ्यां, भावाभ्यामेकतरभावं, अभावं वा ।
82. 11^{b} — द्वयोर्, द्वयोर्मध्ये । 82. 13^{b} — आभ्यन्तराः, तज्जाः ।
82. 13^{d} — स्वकृताद् (*v. l.*), दोषात् । 82. 14^{c} — भोजः, उग्रसेनः ।
82. 15^{c} — ऐश्वर्यं, कंसं हत्वा राज्यप्रभुत्वम् । 82. 15^{d} — अन्यत्र, उग्रसेने ।
82. 17^{a} — बभ्रुः, अक्रूरः । 82. 24 — प्रतीकः, महान् ।
82. 30^{a} — गुरुः, उत्पादकः । संवर्धकः, शिक्षोपशिक्षकः ।
82. 30^{b} — गतागतम्, नाशोत्पादरूपम् । 83. 1^{a} — प्रथमतः प्रथमा, मुख्या ।
83. 8^{a} — वायसीं विद्यां, काकचरित्रम् । 83. 9^{c} — राजयुक्तानां, अमात्यानाम् ।
83. 10^{c} — अपचाला[रा]न्, अन्योन्यकर्माणि । 83. 15^{e} — तमस्यति (*v. l.*), अतितमसि ।
83. 18^{b} — भक्त्या, तात्पर्येण । 83. 63^{d} — विभ्रमेद्, चलेद् ।
84. 6^{d} — यावदार्द्रकपाणयः, मितहस्ताः । 84. 17^{e} — अव्यभीचारैः, स्थिरैः ।
84. 18^{a} — यौनाः (*v. l.* for योधाः), शुद्धयोनयः । श्रौताः (*v. l.* for स्रौवाः), वेदविदः ।
84. 18^{a} — मौलाः, परंपरीणाः । 84. 19^{a} — वैनयिकी, विनयवती ।
84. 41^{b} — शौटीरः, प्रगल्भः । 84. 44^{a} — त्र्यवराः, त्रयोऽवरा येषाम्, इतरे अमात्याः ।
85. 2^{a} — एकपदं, श्रेष्ठस्थानम् । 87. 1^{c} — कृतं, परेण ।
87. 5^{a} — धन्वदुर्गं, वृक्षदुर्गम् । 88. 4^{a} — ग्रामेयान् (one word), ग्रामजनपदान् ।
88. 4^{b} — ग्रामिकः, ग्रामाधिकारी । 88. 211*, L. 1 — तच्चरः, तस्य राज्ञः चरः ।
88. 18^{c} — भृतः, क्षीरेण पुष्टः । 88. 30^{bd} — चोदये वः, युष्माकमुत्कर्षे ।
89. 212*, L. 1 — शल्यकवान्, शल्यकज...संगतः (?) ।
89. 10^{a} — तान्, मुख्यान् । 89. 10^{b} — विवक्षितान्, विवक्षितः (?) ।
91. 1^{a} — यान्, परान् बाह्यान् । अङ्गिराः, अङ्गिरसः ।
91. 6^{ab} — परमधार्मिको राजा लक्ष्मीवानुच्यते, परः पापः उच्यते, इत्यन्वयः । पापः, पापिष्ठः ।
91. 6^{c} — देवाश्च गर्हां गच्छन्ति, देवगर्हां कुर्वन्ति । 91. 12^{d} — वृषलं, धर्मलोपकम् ।

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91. 23^{d} — प्रतायिनी (*v. l.*), संतता, विस्तारिणीत्यर्थः । 91. 27^{b} — पौगण्डात् (*v. l.*), पौगण्डत्वाधीनात् ।
91. 30^{b} — क्लीबासु, वन्ध्यासु । 91. 31^{a} — पापरक्षांसि, पापिष्ठान्यपत्यान्येव रक्षांसि ।
91. 35^{b} — तथागते (*v. l.*), प्रमत्ते नृपे । 92. 5^{b} — वस्त्राणामिव शोधनम, रजक इति शेषः ।
92. 19^{a} — मिथ्याभिशस्तानाम्, अन्यायेन जितानाम् । 92. 20^{d} — गौरिव, पृथिवीव, कर्षणादिक्रमेणैव ।
92. 24^{a} — यदा युक्त्या, अनुक्तया, अतोभिरूपादिभ्यः । 92. 55^{c} — अविशङ्कः, संदेहरहितः ।
93. 5^{c} — हेमवर्ण, वसुमनसम् । 94. 10^{b} — अभिव्याप्यां (*v. l.*) असंस्कृताम् ।
94. 16^{a} — ऐन्द्रियकम्, अजितेन्द्रियम् । 94. 17^{a} — त्यक्तोपात्तं, अप्रसिद्धम् ।
94. 19^{c} — अनभिख्यातैः, प्रच्छन्नैः । 94. 23^{b} — अनामयम्, नित्यम् ।
94. 31^{d} — गाधम्, अन्तम् । 95. 12^{b} — वर्तते, आचरति ।
95. Colophon : वामदेवगीताः, गाथापेक्षया स्त्रीलिङ्गता ।
96. 15^{b} — क्षत्रियो वदमानकः (*v. l.*) – क्षत्रिय इति वदन् ।
101. 2^{d} — औपयिकाद् (*v. l.*) – उपायात् । 101. 2^{f} — सिद्धार्थान्, सिद्धप्रयोजनान् ।
101. 3^{d} — नैगमम्, वैदिकमुपायम् । 101. 14^{c} — गुणजातैः, गुणसमूहैः ।
101. 17^{b} — शक्रः (*v. l.*), पर्जन्यो, मेघाधिष्ठाता । 101. 18^{b} — अमर्यादा, स्नेहशून्यम् ।
101. 21^{d} — सुदिनेषु, वृष्टिरहितदिनेषु । 101. 23^{b} — तिथिनक्षत्रपूजितः, प्रशस्ततिथिनक्षत्रः ।
101. 30^{c} — प्रदरं, पलायनम् । 101. 34^{e} — राशिवर्धमाननेत्राः, समुदायवृद्धिकरमात्राः ।
101. 38^{d} — प्राप्तुमर्हा महद्गतिं (*v. l.*), महतां गतिं स्वर्गाधिकाम् । यद्वा, शरीरोपचयवर्धमानमात्राः ।
103. 9^{e} — अप्रतीपाः, अपराङ्मुखाः । 103. 20^{e} — पञ्चशतं (*v. l.*), पञ्चाशत् ।
104. 36^{b} — पिष्टेषु (*v. l.*), हिंसितेषु । 104. 39 — Comm. in Crit. Notes, p. 673.
105. 15^{a} — पूर्वसमाहारे (*v. l.*), पूर्वसमये । 105. 33^{e} — अभिनिष्पन्दते (*v. l.*) अपगच्छति ।
105. 33^{f} — सत्यपि, विद्यमानापि । 105. 49^{a} — जाल्मीं, गर्हिताम् ।
105. 52^{d} — केवलम्, शुद्धम् । 106. 7^{ab} — प्रमाणं, स्थेयताम् । स्थेयता (*v. l.*), ग्रहणम्, उपादेयताम् ।
106. 10^{b} — बिल्वं बिल्वेन शातय — लोकोक्तिरियम् ।
108. 22^{a} — भयः, भयम् । 109. 17^{e} — जातिर्जन्म ।
109. 18^{c} — न स दुष्यति (*v. l.*), स पुत्रः शिष्यश्च तद्गर्वा[दि]कृतमयोग्यमपि ।
109. 28^{c} — अनिर्देशेन (*v. l.*), अतिदेशेन ।
110. 5^{a}–6^{b} — सत्यं वदेदृतं वदेदिति श्रुत्या सत्यवचनं विहितं तस्यापवादोऽयम् । सत्यमवक्तव्यं, वक्तुमर्हं न भवेत् । अनृतं मिथ्यावचनं तद् वक्तव्यं भवेत् यत्र, यस्मिन्प्राणात्यये सर्वधर्मोपहारादिविषये, तादृशः सत्यवादी बालो, यः सत्यवचनस्य उत्सर्गापवादानभिज्ञः, सत्यमनुतिष्ठन् वध्यते, तस्मिन्विषये सत्यं न वक्तव्यम् । अन्यथावचनेऽप्यन्यः शङ्कते तदानृतमेव वक्तव्यं, यथा स्वधनविषये, राजचौराभियोगे स्वधनं प्रति । तादृशेऽर्थे अनुपहाराभावादित्यर्थः । ननु प्रत्यक्षश्रुतिविरोधे कथं स्मार्तस्यापवादस्य संभव इत्यत आह—

श्रुतिर्धर्म इति ह्येके नेत्याहुरपरे जनाः ।
तं तु प्रत्यभ्यसूयामो न हि सर्वं विधीयते (= var. 110. 12) ॥

चतुर्विधा हि श्रुतिस्मृतयो भवन्ति, विधिनिषेधौ तयोः [प्रति]प्रसवौ चेति । श्रुतिर्धर्मः, श्रुतिविधिरेव धर्मो, न तु स्मृतिविधिरित्याहुरेके वादिनः । नेत्यपरे । न तु श्रुतिमात्रविहित एव धर्मः, किं तु स्मृतिविहितोऽपि । तत्र यः श्रुतिविहितमेव धर्ममाह, न हि सर्वं श्रुत्या विधीयते । अष्टकादिकर्मणां लोकेऽप्रसङ्गा-

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दिति भावः । अथ तत्रापि श्रुतिरनुमन्तव्या, तदपवादवाक्येऽपि समानामिति । न च परस्परं विरुद्धाः श्रुतयो दृश्यन्ते । उदितानुदितादिहोमषोडशीग्रहणाग्रहणादीनां श्रुतिवाक्यानां बहुतरदर्शनादिति ॥

110. 14^{ab} — अकूजने, अवचनेन । नात्र, मोक्षे कूजेत्, कथयेत् । मोचन[ना]सिद्धेः ।

110. 17^{cdef} — सत्यसंप्रतिपत्त्यर्थं यद्ब्रूयुः साक्षिणः क्वचित् ।
अनुक्त्वा तत्र यद्वाच्यं सर्वे तेऽनृतवादिनः ॥

व्यवहारे साक्षिपरीक्षामाह । सत्यसंप्रतिपत्त्यर्थं, वादिप्रतिवाद्युक्तार्थतत्त्वजिज्ञासार्थं, यत् यत्र क्वचिदृणादिविषयविवादे भूयो, बहुतरं साक्षिणो वदन्ति, तदा सर्वे साक्षिणोऽनृतवादिनो राज्ञा दण्डनीया इत्यर्थः ।

110. 22^{d} — विप्रयोजनं, विप्रयोगः ।
111. 11^{b} — स्वाध्यायं, वेदम् । नैव कुर्वते, नाधीयन्ते ।
111. 12^{a} — अकुहकार्थानि, दम्भार्थानि ।
112. 1^{a} — असौम्यः (*v. l.*), अशान्तः, अनाश्वासस्थानम् ।
112. 3^{b} — पौरिकः, पुरवासी ।
112. 4^{b} — अनीप्सितां गतिम्, नकाम्याम् ।
112. 9^{c} — विप्रतिपत्तिः, विरुद्धा बुद्धिः ।
112. 9^{d} — यदा, यस्मात् ।
112. 18^{d} — परिहार्याः, परिच्छदाः ।
112. 23^{b} — अनुपसंहितान्, अशठान् ।
112. 33^{b} — शिष्टाः, कृतदण्डाः ।
112. 33^{c} — उपाघातैः (*v. l.*), भेदैः ।
112. 61^{a} — असत्याः, असाधवः ।
112. 69^{d} — प्रायं, मरणम् ।
112. 74^{b} — क्रुद्धा (*v. l.*) भीताः (*v. l.*) प्रतारिताः, क्षारिताः ।
112. 74^{d} — त्यक्तोदात्ताः (*v. l.*), त्यक्तमहत्त्वाः ।
112. 77^{a} — समर्थः, हितैषी कार्यक्षमो वा ।
112. 82^{d} — भावाः, पदार्थाः ।
112. 84^{a} — प्रक्रिया, अधिकारः ।
112. 84^{b} — अपकर्षणम्, ततश्च्यवनम् ।
Colophon: *Adhy. name:* Cb गोमायुशार्दूलसंवादः ।
113. 1^{c} — भूतेन (*v. l.*) — तत्त्वेन ।
113. 2^{a} — हन्त, हे युधिष्ठिर ।
113. 4^{b} — प्राजापत्ययुगे भवः (*v. l.*) — प्राजापत्ययुगे, कृतयुगे ।
113. 5^{c} — छन्दयामास, पूरयामास ।
113. 16^{c} — क्रमात्, करणात् ।
113. 18^{a} — बुद्धिश्रेष्ठानि, बुद्धिकृतानि ।
113. 18^{b} — बाहुमध्यानि, बाहुवीर्यकृतानि मध्यवेद्यानि ।
113. 18^{c} — तानि, कर्माणि जङ्घाजघन्यानि, पादविहरणादिकृतानि अधमानि ।
113. 18^{d} — भाव[र]प्रत्यवराणि, भाव[र]वहनेनातितुच्छानि ।
114. 5^{a} — अकायः, अल्पकायः ।
114. 8^{d} — प्रातिलोम्यात्, प्रतिस्रोतोवस्थानात् ।
114. 10^{a} — कालज्ञः, तदानुज्ञः । समयज्ञः, सङ्केतज्ञः ।
114. 10^{c} — अनुलोम्यः (*v. l.*), अनुकूलवत्त्वात् ।
115. 4^{a} — टैट्टिभं (*v. l.*), टिट्टिभपक्षिचरितम् ।
115. 9 — निषेकं विपरीतं स आचष्टे धर्मचेष्टया ।
मयूरः स च (*v. l.*) कौपीनं नृत्यं संदर्शयन्निव ॥

अस्यार्थः । निषेकं विपरीतं, मातृयोनौ परपुरुषरेतःसेकम् । कौपीनं, गुह्यदेशम् । तथा हि । वस्त्रखण्डे च खड्गे च कौपीनं गुह्यमेव च—इति । स्वधर्मक्रियासांकर्यादिना गुह्यमप्रत्यक्षं निषेकं, आतुरधर्मनग्नादिना शुक्रपातमाचष्टे ।

115. 14^{b} — (reading दुरात्मा मध्यमक्रियः ?), मध्यमक्रियः पुमानित्यर्थः ।
115. 18^{a} — एभिः, दुर्जनैः ।
115. 19^{a} — दशार्धेन, पञ्चांगुलिहस्तचपेटेन ।
116. 2^{c} — वाक्यसंभारः (*v. l.*), वाक्यसमूहः ।
116. 13^{c} — लब्धुं, शक्या इति शेषः ।
116. 19^{a} कोषाक्षपटलं, कोषसमूहः ।
116. 20^{d} — गुणी, बहुगुणः ।
116. 21^{c} — शङ्खलिखितः, शङ्खमुनिप्रणीतः । शङ्खे, कपाले विधातृलिखिते वा ।

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117. 12^{c} — क्षुधाभग्नः, पीडितः ।
117. 12^{d} — तदामिषं, तस्य शुनो मांसं शोणितम् ।
117. 271*, L. 1 — शुभम्, महान्तम् ।
117. 27^{d} — निशानिशम्, बहुरात्रम् ।
118. 5^{ab} — कुलजः, अधिकृतः । तत्कुलीनतया, महाकुलजत्वेन ।
118. 11^{c} — इङ्गितं, चेष्टितम् । आकारो, मुखरागः ।
118. 13^{a} — चोक्षं (*v. l.*), शुद्धम् ।
118. 13^{d} — गुणषष्ट्या, कुलीनत्वादिरूपया ।
119. 7^{a} — प्रमाणम्, नीतिशास्त्रम् ।
120. 9^{a} — शिखा (*v. l.*), लिङ्गानि ।
120. 33^{c} — संचयानुविसर्गी, संचयात् गुप्तात् विसर्गी, दाता ।

121. 14^{a}–15^{b} नीलोत्पलदलश्यामश्चतुर्दंष्ट्रश्चतुर्भुजः ।
अष्टपाद्यैकनयनः शङ्कुकर्णोर्ध्वरोमवान् ॥
जटी द्विजिह्वस्ताम्रास्यो मृगराजतनुच्छदः ।

नीलोत्पलदलवच्छ्यामः शुक्लकृष्णरूपः, वादिप्रतिवादिनोः सत्यानृताभ्यां प्रवृत्तेः । चत्वारो वेदधर्मज्ञा एव चतस्रो दंष्ट्रा यस्य, अन्यायनिग्राहकत्वात् । उक्तं च — चत्वारो वेदधर्मज्ञाः पार्षत्त्रैविध्यमेव वा । साकं ब्रूते स धर्मः स्यादेको वाध्यात्मवित्तमः ॥ चत्वारो वर्णान्, चतुरश्चाश्रमान् यथावर्णं भुनक्ति, पालयतीति चतुर्भुजः । व्यवहारमन्तरेण संकरप्रसक्तेः । भाषा-मिथ्या-संप्रतिपत्ति-कारणोत्तर-प्राङ्न्यायश्चेति ****** क्रमेण दैवी-मानुषी-निर्णयश्चाष्टम इत्यष्टौ पादा यस्येत्यष्टपादान् । नैकानि, लिखित-साक्षी-भोगादीनि प्रमाणान्येव नयनानि, निर्णायकानि यस्य स तथा । उक्तं च — लिखितं साक्षिणो भुक्तिः प्रमाणं त्रिविधं स्मृतम् । इति । धर्मशास्त्रार्थशास्त्रे एव शङ्कू, स्थिरौ कर्णौ, यस्य स तथा । उक्तं च — धर्मशास्त्रार्थशास्त्राभ्यामविरो[रो]धेन पार्थिवः । समीक्षमाणो निपुणं व्यवहारगतिं नयेत् ॥ इति । ऊर्ध्वानि, स्थिरीभूतानि लोमानि, छलभूतपुरुषाश्रयणरूपाणि न्यायशरीरबहिर्भूतानि यस्य तद्वान् । आर्षः जटी, नानाकुहल्यादिजटायुक्तः । द्वौ वादिप्रतिवादिनावेव जिह्वे, जयपराजयफलादिके यस्य । ताम्रद्रव्यं, पणरूपमास्यरूपं यस्य, तस्मिन्व्यवहारदर्शनात् । मृगराजो व्याघ्रः । तस्य तनुरेव छदः, आवरणं यस्य । विचित्ररूपधारीति यावत् । तथा च मनुः — तेषामाद्यमृणादानं etc. (8. 4–7) ॥ एवं नानारूपो व्यवहारपुरुष इति ॥ अयं च सार्धश्लोको भोजदेवेन व्यवहारमञ्जर्यामन्यथा व्याख्यातः । तयोर्हि सत्यानृतप्रवृत्तयोर्वादिप्रतिवादिनोर्विरुद्धो व्यवहारः, प्रत्यवस्थानम् । स च उभयोर्धर्मग्राहिपातित्वादुभयात्मा पुरुषः कोऽपि । नीलोत्पलदलश्यामः, सितासितात्मा सत्यानृतप्रवृत्तत्वादुभयोः । चतस्रो दंष्ट्रा यस्मिन्स तथा । उभयोश्चत्वारोऽष्टपदा भाषोत्तरक्रियाप्रत्याकलितपादचतुष्टयपादसहिता अष्टौ पादा यस्मिन्स तथा । नैकानि बहूनि उभयोर्नयनानि यस्मिन् । चतुरक्षत्वाद्व्यवहारस्य । उक्तं च — चातुरक्षे तु निर्वृत्ते इति । शाङ्कवशुद्धाः क्रोधलोभयोः कर्ता[रो] यस्मिन् स तथा । उभयोः क्रोधेन उर्ध्वरोमवान् । जटी द्विजिह्वः, द्वे जिह्वे यत्र स तथा । क्रोधात्ताम्रवत् नयनान्युभयोर्यत्र स तथा । उपवेशनार्थं मृगराजस्य व्याघ्रस्य तनुच्छदः चर्मपुटं यस्मिन्स तथा । उक्तं च बृहन्नारदे — व्याघ्रचर्माणि संविष्टश्चिन्तयन्गरुडध्वजम् । सुवर्णपाणिः सुमुखो व्यवहारे जयं लभेत् ॥ इति ।

122. 42^{c} — जागर्ति, निर्णयरूपेण ।
122. 55^{a} — चक्राक्रान्तस्य (*v. l.*), प्रतापश्चक्रं, स्वातन्त्र्यं वा ।
123. 6^{d} — रजस्वलाः, रागोपहिताः ।
123. 284*+285* L. 1 — कर्मणा बुद्धिरूपेण भवत्याढ्यो न वा पुनः (± 128. 7^{ab}) ।
अर्थार्थमन्यद्भवति विपरीतमथापरम् (± 128. 38^{ab}) ॥

अस्यार्थस्यायमुपाय इति निश्चयपूर्वकेण कर्मणा, पुरुषव्यवहारेण कर्मफलाढ्यः पुरुषो भवतीति प्रायशो दृष्टम्, न वा पुनरर्थार्थमन्यद्भवति । हठेन यद्बुद्धिपूर्वमन्यत्कर्म पुनरर्थार्थं भवति, न वा भवति, नात्र नियम इत्यर्थः । विपरीतमथापरमिति, अपरं पुनर्यत्र बुद्धिः कर्मणा व्याप्रियते तदा विपरीतमेव अनर्थार्थमिति । तस्मान्न दैवपरेण राज्ञा भवितव्यमिति भावः ।

123. 285*, L. 2 ± 123. 8^{ab} — अनर्थार्थमथाप्यन्यदन्यत्राथोपकारकम् ।
बुद्ध्या बुद्धिरिहार्थेन तदाप्नोति निकृष्टया ॥

यत्र प्रथममारभ्यते तदनर्थकारणमेव कर्म भवति, निर्युद्धाटनादि । अन्यत्राथोपकारकमिति । यदि राजा

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तज्जानाति तदा राजा सर्वमेव गृह्णीयादित्यर्थः । उक्तं च — ब्राह्मणोऽथ निधिं प्राप्य क्षिप्रं राज्ञे निवेदयत् । तेन दत्तं तु गृह्णीयात्स्तेयी स्यादन्यथा द्विजः ॥ इति । बुद्धया निकृष्टफलया पुनर्यदाप्नोति तेनार्थेन बुद्धिरेवाप्यते । अर्थानुसारिणी बुद्धिः सर्वेषां प्राणिनामिति ॥

123. 9 — अपध्यानमलो धर्मो मलोऽर्थस्य निगूहनम् ।
अप्रमोदमलष्कामो भूयः स्वगुणवर्धितः ॥

अपध्यानं परानिष्टचिन्तनम् । स धर्मस्य मलः । न हि धर्मो हिंसास्तीति भावः । अर्थस्य मलो निगूहनमदानमनुपभोगश्च । उक्तं च — दत्तभुक्तफलं धनम् । इति । अप्रमादः कामस्य मलः । यो हि नृत्यादिकं न पश्यति, गीतादिकं न शृणोति, वसन् नातिसूक्ष्माणि वस्त्राणि स्पृशति, सुगन्धं न जिघ्रति, किं तस्य कामसुखमिति भावः । भूयः स्वगुणवर्धितः इति । यः पुनर्धर्मोऽर्थः कामो वा स्वगुणैरहिंसादानभोगप्रमोदैर्वर्धितोऽनुकूलितः स भूयोऽतिशयेन उत्कृष्टो भवति । तस्मात्त्रिवर्गसेविभिरेते धर्माः सेवितव्या इत्यर्थः ॥

123. 11[a] — समयपर्ययम्, पूजादिकम् ।
123. 21[d] — दुष्कृतीन्, दुःखाकृति चरितं येषां तान् ।
124. 4[b] — मानद (*v. l.*), समानद ।
124. 34[c] — कव्यपथे (*v. l.*), वर्णनीयपथे ।
125. 26[b] — शल्यवान्, सशरः ।
125. 27[d] — भ्रष्टलक्षणः (*v. l.*), भ्रष्टराजचिह्नः ।
126. 9[a] — सामान्ये, तद्रूपे ।
126. 15[c] — आशाकृतः, कृताशः ।
126. 24[c] — आरण्यकेन, वानप्रस्थविधिना । वेदवाक्यमिति वा ।
126. 39[ab] — तथेति दुर्लभोऽयं यो अर्थी धृतिमवाप्नुयात् (*v. l.* ; also as in text).
126. 40[d] — कृशतरी, कृशतरेति साधीयान्पाठः ।
128. 8[b] — अञ्जसा (*v. l.* for यात्रार्थं), प्राधान्येन ।
128. 8[d] — बुभूषे, इच्छामि ।
128. 10[a] — अयोगः, उपायाभावः ।
128. 29[x] — शङ्खलिखितां वृत्तिं, फलमात्रचौर्ये हस्तच्छेदवत्, धात्रा कपाले लिखिताम् ।

इति राजधर्मः ।

129. 10[cd] — यदापनयनम् (*v. l.*), यतः आ, समन्ततः; अपनयनम्, आपत्खण्डनोपायः । साम्परायिकम्, परलोकहितं, युद्धहितम् ।
129. 14[c] — विलिङ्गयित्वा (*v. l.*), राजचिह्नमपनीय ।
130. 4[c] — संक्रमम्, दुस्तरणोपायम् ।

132. 1[cdef] — धर्मश्चार्थश्च प्रत्यक्षौ क्षत्रियस्य विजानतः ।
तत्र न व्यवधातव्यं परोक्षा धर्मयापना ।

धर्मः प्रजापालनादिरूपः, अर्थः कोषः, एतौ प्रत्यक्षौ, स्वयं नीतिशास्त्रादेव प्रत्येतव्यौ क्षत्रियस्य राज्ञः, विजानतः, विद्यावृद्धसंयोगिनः । तत्र धर्मे अर्थे न व्यवधातव्यं, न तिरोधेयम् । यथोक्तमेव राज्ञा परिपालनीयम् । यस्मात् परोक्षा, नीतिशास्त्रोक्ता धर्मयापना, धर्मच्छलः । उक्तं च (±5. 35. 49) —

न सा सभा यत्र न सन्ति वृद्धा वृद्धा न ते ये न वदन्ति धर्मम् ।
धर्मः स नो यत्र न सत्यमस्ति न तत्सत्यं यच्छलेनार्थ(*v. l.* for °नानु)विद्धम् ॥

132. 2 — धर्मोऽधर्म (*v. l.*) इति ह्येतद्यथा वृकपदं तथा ।
धर्माधर्मफले जातु न ददर्शेह कश्चन ॥

धर्मेऽधर्मे वा कोऽयं कुतः कथं किंफल इति विचारो न कार्यः । यथा वृकपदं न विचार्यते, किं शुनः किं च...व्याघ्रस्य व्याघ्रशिशोर्वेति विचारो व्यर्थः, निष्प्रयोजन इति तात्पर्यम् । विचारो हि बुद्धयुत्कर्षापकर्षभेदात्संशयापादको, न च तेन व्यवहारः सिध्यते । तस्माच्छास्त्रमेव प्रमाणं कृत्वा राज्ञा धर्मविषयो व्यवहर्तव्यः । न हि कश्चित्पुमानिदं धर्मस्य फलमिति प्रत्यक्षेण दृष्टवान् यतः श्रद्धातव्यमित्यर्थः ॥

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132. 5[e] — अति धर्माद्बलं, धर्मादतिशयितं बलम् ।

132. 7[a] — अनीश्वरे बलं धर्मो, ... (portion lost) । बलं दशविधम् ।

132. 8[b] — परिमाणं, परिच्छेद्यगणनाम् । 132. 10[a] — पापेन, युक्तमिति शेषः ।

132. 13[d] — पेशलः, कुशलः । 133. 20[a] — येन येनास्माकं मध्ये शिष्टा[ष्ठ]र्थ, शासनार्थम् ।

133. 26[a] — गोपतिः, भूपतिः । 134. 4[a] — धनार्थं वा (*v. l.*), अर्थैरर्थानिव ध्रि[ह्री]यन्त इति ।

135. 3[a] — दीर्घकालज्ञः (*v. l.*), अनागतकालज्ञः । 135. 6[d] — न दुष्यति, जलक्षयात् ।

135. 13[a] — उद्दाने (*v. l.*), ग्रन्थनहान्याम् । 136. 20[c] — वैवर्ण्यम् (*v. l.*), नगरम् ।

136. 28[a] — उन्माथं, रज्जुग्रन्थनदण्डम् । 136. 52[c] — न धर्षयति, मामिति शेषः ।

136. 54[c] — सांवास्यकं, सहवासकार्यम् । 136. 78[a] — संकरात् (*v. l.* for संशयात्), संकटात् ।

136. 81[d] — पितृमातृवत्, षष्ठ्यर्थे । 136. 109[d] — श्वचयैः, कुक्कुरसमूहैः ।

136. 180[b] — पातयितुम् (*v. l.*), तापयितुम् । 137. 10[a] — ततो धात्र्या प्रवृत्तेन (*v. l.*), दत्तेन ।

137. 21[b] — परलम्बि[म्ब]तः, विश्वासं कुर्वतः । 137. 68[b] — युगात्, सृष्टेः ।

137. 85[c] — कुस्त्री, कुत्सिता स्त्री, रतिधनपरा च । 137. 85[d] — मार्घं, गर्भं । आसेगवां, कर्कटी[टी]नाम् । तासां हि गर्भ एव नाशहेतुः ।

138. 21 —

कोकिलस्य वराहस्य मेरोः शून्यस्य वेश्मनः ।
व्याडस्य भक्तिचित्रस्य यच्छ्रेष्ठं तत्समाचरेत् ॥

राजवृत्तिविषयं कोकिलस्य मधुरालापित्वं सौभाग्यं च श्रेष्ठवराहस्य शूकरस्य श्रुतिबलीयस्त्वं शत्रुविषये पराक्रमित्वं च । मेरोः कोषबहुलत्वं सर्वोच्चप्रकृतित्वं च । शून्यस्य वेश्मनः सर्वाश्रयत्वं सर्वत्र समवर्तित्वं च । व्याडस्य (*v. l.*), व्याघ्रस्य छिद्रानुसारित्वं प्रतिभयहेतुत्वं च । भक्तिचित्रस्य, नटस्य भावनालेशधारित्वं च श्रेष्ठम् । विशालाक्षः —

वराहहंसकाकोलमृग्यागाव[°शून्यागार]महीक्षिताम् ।
पश्चास्यबकगृध्राषु[खु]सारमेयगतिं चरेत् ॥ इति ।

एतत्सर्वं तस्यां तस्यामवस्थायां राज्ञा तेषु तेषु कार्येष्वनुष्ठेयमिति तात्पर्यम् ।

138. 25 — बकवदिति । cf. Crit. Note, p. 936.

138. 30[d] — गर्भमश्वतरी यथा । गर्दभभीता अश्वा उदरभेदेनैव प्रसूते ।

139. 14[b] — युगान्ते, नाशे । 139. 15[b] — प्रतिलोमः, प्रतिकूलगतिः ।

139. 22[d] — हरो, हरणम् । आहरो, धनादिराहरणीयः ।

139. 35[b] — कुतन्त्रीं (*v. l.*), कुत्सितां तन्त्रीम्, चर्मरज्जुम् ।

139. 39[a] — अन्तावसायिनां (*v. l.*), अन्तावसज्ञानाम् । 139. 48[d] — श्वजाघनीम्, शुनो जङ्घाम् ।

139. 66[a] — पञ्च पञ्चनखा भक्ष्याः इति परिसंख्येयम् । शशकः शल्लकी गोधा खड्गी कूर्मश्च पञ्चमः ।

139. 69[a] — शिष्टाः, अगस्त्यादयः । 139. 69[c] — परां श्रेष्ठां, मेध्याशनात्, पवित्रभोजनात् ।

139. 72[a] — अर्थितेन, याचितेन ।

139. 72[b] — तेनर्षिणा, अगस्त्येन (*v. l.*), कर्म कृतम् । तत्कर्म रक्षाधिकारं (*v. l.*) रक्षणोपायान्तराभावे अधिकृतम् । अत्र न तथेति भावः । 139. 75[a] — स्थाने, युक्तम् । शासनीयं, निरसनीयम् शासनेन पापेन ।

140. 1[b] — अश्रद्धेयमिवानृतम्, अनृतमिवाश्रद्धेयम् । 141. 4[a] — मांसैर्निमन्त्रितः, भोजनार्थम् ।

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141. 361*, L. 2 — अभिसंधत्ते, शङ्कते । 141. 13[a] — क्षारकं, जालं, खारम् इति वा ।
141. 23[b] — न जगाम (*v. l.* for जगामैव) न तस्थिवान् (*v. l.*), गन्तुं न शशाक स्थातुमपि नेत्यर्थः ।
142. 6[d] — तपस्विनी, पतिधर्मतपोन्विता ।
142. 368*, L. 1 — भार्या (*v. l.* for साध्वी) च प्रियवादिनी, गृहे नास्तीति संबध्यते ।
142. 12[a] — स्त्रीति वाच्या (*v. l.*), स्त्रीशब्दवाच्या । 142. 30[a] — अङ्गारकर्मान्तं, कर्मकारगृहसमीपम् ।
143. 4[b] — प्रत्यादेशः, साक्षादुपदेशः । 146. 6[c] — पापकृत्या, पापकर्मणा ।
146. 12[a] — यवीयसे, हीनाय । 146. 16[cd] — अशाश्वतीः शाश्वतीश्च समाः, चिरकालम् ।
147. 6[d] — संविदं, प्रतिवेदवेत्तित्वम् । 147. 17[b] — उपाह्वये, अधिकरोमि ।
148. 2[c] — सदसतो, भद्राभद्रे । 148. 4[a] — दुर्बलो, दरिद्रो असमर्थो वा ।
148. 22[d] — द्वितीयात्, प्रकारात् । 148. 22[c] — धर्मम्, एनं प्रति साधुना कर्मणा ।
149. 1[d] — वैदिशे, नगरे । 149. 385*, L. 2 — बालग्राह- (*v. l.*), बालग्रह- ।
149. 4[c] — एकात्मकम्, एकस्वरूपम् । इदं मरणं सर्वसाधारणमित्यर्थः । 149. 5[c] — कालेन, मृत्युना ।
149. 5[d] — किं ते वै जात्वबान्धवाः, पुंस्त्रीसहस्राणि किं बान्धवास्ते पुनरेवं न, यथा यूयं सबान्धवा एवेत्यर्थः ।
149. 7[c] — आयुषः प्रमाणेन, शतवर्षादिसमाख्या । 149. 14[a] — ध्वाङ्क्षः, रूक्षः । सवर्णः (*v. l.*), कृष्णवर्णः ।
149. 25[c] — सतां, वर्तमानानाम् । 149. 31[a] — अनिष्टानि, दुर्दृष्टानि ।
149. 31[b] — मूर्तिना (*v. l.* for °भिः), मूर्त्या शरीरेण । 149. 36[c] — आकाशे, शून्ये ।
149. 74[d] — अध्वनि, मृत्युपथे । 149. 85[b] — बालो पञ्चवर्षपर्यन्तं, कौमारे (? कुमारो) पञ्चदशपर्यन्तम् ।
154. 32[c] — गुहायां निहितं (*v. l.* for पि°), गुह्यम् ।
154. 33[c] — आवृत्तिः, संसारो जन्म वा । 155. 4[a] — अगदादीनि, रोगोपशमनानि ।
155. 4[b] — तिस्रो विद्याः, त्रयो वेदाः । 156. 5[a] — सत्यं मोक्षः (*v. l.* for धर्मः), तदुपायत्वात् ।
156. 9[a] — आर्यत्वं, पाण्डित्यम् । 156. 9[d] — सत्याकाराः, सत्यशरीराणि ।
159. 1[c] — आचार्यपितृकार्यार्थं (*v. l.* for °भार्यार्थं), गुरुदक्षिणार्थम् ।
159. 11-12[abc] — तथैव सप्तमे भक्ते भक्तानि षडनश्नतः (*v. l.* for °ता) ।
अश्वस्तनविधानेन हर्तव्यं हीनकर्मणः ॥
खलात्क्षेत्रात्तथागाराद्यतो वाप्युपपद्यते ।
आख्यातव्यं तु तस्मै तत् (for नृपस्यैतत्) पृच्छतेऽपृच्छते (for °तोऽपृच्छतो)ऽपि वा ॥
ब्राह्मणविषयं चैतत् । सप्तमे भक्ते, षष्ठकालोपवासे दिनत्रयगते चतुर्थदिने सप्तमभोजनप्रसङ्गे भक्ताभावे दिनैकमात्र-भोजनार्थं खलात्, सस्यमर्दनस्थानात् । पृच्छते द्रव्यस्वामिने । दण्डं, चौरदण्डम् ।
159. 14[c] — अविकल्पो, निःसंदेहः । पुराधर्मः, पूर्वैराचरितम् । 159. 15[d] — लिङ्गप्रतिनिधिः, विधिः प्रतिनिधिः ।
159. 16[b] — अनुकल्पो, विधिः, मुख्याभावे । 159. 17[a] — वेदयीत (*v. l.* for °येत), विज्ञापयेत् ।
159. 20[d] — असंस्कृतः, दशविधसंस्कारहीनः । 159. 21[a] — प्राजापत्यं, प्रजापतिदैवतम् ।
159. 24[a] — आसते, उपासते । 159. 25[a] — तदपानोदके (*v. l.* for उद°), कूपमात्रजले ।
159. 25[b] — वृषलीपतिः, शूद्रकर्मा । 159. 26[a] — अभार्यां (*v. l.* for अना°), परभार्याम् ।
159. 26[bc] — अब्राह्मणं (*v. l.* for °णो), क्षत्रियादिम् । मन्यमानः, सेवमानः ।
159. 26[a] — पृष्ठतः, पश्चाद्भागे तृणेष्वासीत । 159. 27[b] — कृष्णं वर्णं, शूद्रम् ।
159. 27[c] — स्थानासनाभ्याम्, ऊर्ध्वावस्थानं स्थानम् । आसनं पद्मासनादि ।

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159. 28^{b} — न स्त्रीषु, न रतिकाले । 159. 28^{d} — अपातकानि, न पापसाधनानि ।

159. 29^{a} — शुभां विद्यां, ब्रह्मविद्याम् । 159. 29^{b} — अन्यामपि (*v. l.* for हीनाद°), रामचन्द्रादिरूपाम् ।

159. 32^{a} — सुरापानमित्यादि कामतःकरणे ।

159. 32^{cd} — अनिर्देश्यानि, व्रतानि, प्रायश्चित्ततयानुक्तानि । कथं तर्हीत्याह — प्राणान्तानीति । धारणा, शास्त्रमर्यादा ।

159. 35 — संवत्सरेण पतति पतितेन सहाचरन् ।
याजनाध्यापनाद्यैर्नान्न तु यानशरासनात् (sic) ॥

पतितेन सहाचरन्, व्यवहरन्, यानासनाशनात् संवत्सरेण पतति, पतितो भवति । न च गर्हो भवतीति । याजनाध्यापनान्न तु संवत्सरेण, किं तु तत्र सत्य एव पततीति भावः ।

159. 37 — अन्नं तिर्यङ्न होतव्यं प्रेतकर्मण्यपातिते ।
त्रिषु त्वेतेषु पूर्वेषु न कुर्वीत विचारणाम् ॥

अन्नं, सिद्धान्नम् । प्रेतकर्मणि अपातिते, अकृते यावदशौचं त्रिषु कालेषु, प्रातर्मध्यसायेषु ।

159. 40^{b} — दुष्यती, व्यभिचारिणी । 159. 41^{b} — पृष्ट्वा (*v. l.* for स्पृष्ट्वा), तृणेनापि ।

159. 41^{c} — वर्षशतं नारकी (*v. l.*) । 159. 46^{c} — मूषां (*v. l.* for सूमीं), ताम्रादिमयीं प्रतिमाम् ।

159. 48^{b} — अश्वमेधादिना (*v. l.* for °धेन वा) । 159. 50^{b} — सवनी, त्रिकालस्नायी ।

159. 50^{d} — आत्रेयीं, प्राप्तगर्भां स्त्रियम् । 159. 51^{c} — ऋषभैकसहस्रं गाः, एकवृषाधिकस्त्रीगवीसहस्रम् ।

159. 52^{c} — शूद्रं, सच्छूद्रम् । 159. 56^{d} — त्रिः, त्रीन् वारान्, स्नानादिवान् वा ।

159. 59^{a} — श्रेयांसं, पतिम् । 159. 59^{d} — संस्थाने, वध्यस्थाने ।

159. 61^{b} — [व्यतिक्रमे], अतिलङ्घने । 159. 62^{c} — कुचरः, कुत्सितकर्मा । भूचरो वा, पर्यटनशीलः ।

159. 66^{a} — अमानुषीषु, अजादिषु । 159. 66^{b} — अनावृष्टौ (*v. l.* for °ष्टिर्), रेतःसेकस[र]हितः ।

160. 2^{b} — वादः, वचनम् । 160. 24^{b} — प्रभाषसिकतादयः (*v. l.*), ऋषयः ।

160. 42^{a} — भूतं, प्राणी मूर्तिमान् । 160. 43^{a} — तद्रूपं, प्राणशरीरम् ।

160. 43^{b} — निस्त्रिंशः, खड्गरूपः । 160. 49^{a} — त्रिकूटं, त्रिशृङ्गम् ।

161. 5^{a} — आत्मसंपदः, एताः । 161. 38^{c} — द्वयोः, धर्मार्थयोः ।

161. 39^{c} — संग्रहविग्रहेण, त्रिवर्गप्रशंसया कामप्रशंसया च । 161. 48^{d} — नरेन्द्राः, भीमादयः ।

162. 32^{c} — वयोपेतां, युवतीं मध्यमवयस्कां वा । 162. 39^{c} — सब्रह्मचारी, एकगुरुः ।

162. 435*, L. 1 — घृणी, कुत्सां कुर्वन् । — L. 2 — छन्द्यमानः, नानाद्रव्यैः प्रलोभ्यमानः अर्थ्यमानो वा ।

163 12^{b} — परिमण्डलं, सर्वतोविस्तारम् । 165. 3^{a} — ब्रह्मवर्चसं, वेदाध्ययनं तेजः ।

165. 440*, L. 1 — अर्घि(*v. l.* °र्चि)ताः, दत्तार्घाः । 165. 28^{c} — अभिरूपस्य, शुद्धस्य ।

167. 10^{c} — तेनैव, ब्रह्मणा सुरभीमुख्येन । 167. 13^{a} — सभाण्डोपस्करं, पात्रपरिच्छेदधनयुतम् ।

॥ इति राजधर्मटीका समाप्ता ॥

For the Mokṣadharma, unfortunately, we have to rely on the extracts from Vimalabodha's commentary as supplied by our two MSS., No. 84 of 1869–70 and No. 167 of 1887–91. As Vimalabodha quotes Bhojarāja's *Vyavahāramañjarī* (see p. CL above) and is himself quoted by Vidyāsāgara (Cs), his date, according to Dr. P. K. Gode (*Studies in Indian Literary History*, Vol. I, p. 422) lies between A. D. 1150 and 1300. The commentator is therefore fairly old, and Arjunamiśra, although differing

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from him once in a while, generally follows him.

On the evidence of the Darbhanga MS., Cb admits in the text the following star-passages : 22*, 42*, 48*, 49*, 50*, 51*, 52*, 57*, 140*, 152*, 211*, 212*, 271*, 284*, 285*, 361*, 368*, 385*, 435* and 440*. It also gives Appendix passage No. 4. Remarkable also is the circumstance that Vimalabodha gives (under 12. 37. 14) his definite opinion against a Brahman widow's self-immolation on her husband's funeral pile, characterizing it as against the Scriptures[1].

Cn

The commentary of Nīlkaṇṭha, named the *Bhāratabhāvadīpa* or *°dīpikā*, printed in the Vulgate edition of the Mahābhārata, was used, in the present edition of the Śānti-parvan, from MS. Dn_1 which was available for all the three sub-sections, as also from Dn_2 which was available for the Rājadharma, Dn_3 which was available for the Āpad-dharma, and Dn_4 which was available for the Mokṣadharma. For a detailed description of these MSS. (which give the text as well as the corresponding commentary), see pp. LXXV–LXXX. One more MS., Lahore, No. 2935, from D. A. V. College, Lalchand Library (now transferred to Sadhu Ashram, Hoshiarpur, East Panjab), giving the Rājadharma alone, was collated but not used for the present ed. except in 12. 79. 41, for which see Critical Note to the passage.

Cn begins the Rājadharma with—

श्रीमद्गोपालमानम्य श्रीलक्ष्मणपदानुगः ।
नीलकण्ठो भावदीपं कुरुते शान्तिपर्वणि ॥
यत्साधनेषु रुच्यर्थमितिहासोऽयमीरितः ।
धर्मार्थकाममोक्षास्ते सम्यगत्र निरूपिताः ॥
धर्मादित्रयमर्थकामकरणप्रीत्यर्थमित्यल्पकाः
धीशुद्धिक्रतुजीवनार्थकतया मुक्त्यर्थमित्युत्तमाः ।
एतत्पाण्डवधार्तराष्ट्रचरितव्याख्याभिषाद्दर्शितं
येनासौ निजवाक्यजातहृदयं मह्यं ददात्वादरात् ॥

तत्र तावच्छान्तौ राजधर्मापद्धर्ममोक्षधर्माख्याः काण्डास्त्रयः क्रमेण विश्वस्यापन्नस्य विरक्तस्य चोपकारकाः । etc.

Certain explanations in Cn are noteworthy. On 12. 50. 20, he declares that Bhīṣma was not an ऊर्ध्वरेतस् prior to his प्रतिज्ञा. On 12. 51. 14, he draws an inference regarding the calendar of events discussed fully in the Crit. Note to the adhy. The commentator elsewhere gives evidence of his knowledge of correct Mīmāṁsā procedure, such as, for instance, the crowned king's ceremonial drive in a chariot driven by sixteen white bulls (and *not* horses, as the S MSS. have it), in which connection Cn quotes

[1] This was of course centuries before the modern law against the practice of Satī was passed.

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(*apud* 12. 38. 32^{c}) सं गोभिराङ्गिरसो नक्षमाणो etc. (Ṛv. 10. 68. 2). Compare also Cn interpretation of सर्वलोकागमं in 12. 130. 13^{a}. —At the same time, Cn displays its traditional orthodoxy in the interpretation of texts like 12. 60. 36–42 : see, for instance, Cn forcing उपद्रवः to mean शूद्रः, as against the interpretation of Ca. b, both understanding the word in the sense of a Brāhmaṇa ignorant of Vedic knowledge. The Cn explanation of 12. 121. 14f. is given in the footnote below†.

Cn begins the Āpaddharma thus—

गोपालनारायणलक्ष्मणार्यान्धीरेशगङ्गाधरनीलकण्ठान् ।
चिन्तामणिं साम्बशिवं च नत्वा विवृण्म आपद्वरराजधर्मान् ॥

It gives a longer opening for the Mokṣadharma sub-section :

तरणिमुकुरनेत्रोत्तेजनाभां शरीरप्रतिकृतिमनुमायी भूम्नि चन्द्रान्तराभः ।
स्थिरदृगमणुमसङ्गं यं नयत्यन्यथात्वं तदभयममृतं सत्प्रत्यगीडे गवेन्द्रम् ॥ १
कणभक्षमक्षचरणं जैमिनिकपिलौ पतञ्जलिं च नुमः ।
श्रीमद्व्यासवचोम्बुधिनयसीकरवर्षिणो मुदिरान् ॥ २
सर्वविद्येशतामाविश्चिकीर्षू पूर्वपूरुषौ ।
श्रीनारायणधीरेशरूपौ हरिहरौ नुमः ॥ ३
बहून्समाहृत्य विभिन्नदेश्यान्कोशान्विनिश्चित्य च पाठमग्र्यम् ।
प्राचां गुरूणामनुसृत्य वाचं व्याकुर्महे भारतमोक्षधर्मान् ॥ ४
उत्तानेष्विह कोशविग्रहबलं पद्येषु नैवाश्रितं ।
गम्भीरेषु न सेतवो न विहिताः कूटा न न स्फोटिताः ।
न च्छिन्ना न तमश्चराननततिर्भक्ता न नाह्लादिता
नो दीनाश्च विभीषणा न विहिताः श्रीलक्ष्मणार्याश्रितैः ॥ ५

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† दण्डाधिष्ठात्र्या देवताया इदं ध्यानादिकं, अज्ञानाददण्ड्यदण्डजं दोषं निराकर्तुं दण्डकर्तृभिरमात्यादिभिर्ध्येयमित्येवमर्थयुक्तम् । यदि तु लौकिकानि दण्डधर्मव्यवहाराङ्गान्यत्रोत्प्रेक्ष्यन्ते, तर्हि एवं व्याख्येयम् । तत्र दण्डः संहर्तृत्वाद्रौद्रो, रुद्रश्च नीललोहित इति तस्याग्निरिवोत्थित इति लोहितं रूपमुक्तम् । ..... । तत्र राज्ञा दण्ड्ये द्वेषात्तद्धने च लोभात् प्रणेयस्य दण्डस्य मालिन्यरागोत्पन्नत्वान्नीललोहितं दण्डस्य रूपम् । चतस्रो दंष्ट्रा इव प्राणिनां वधसाधनानि यत्र सः । तथा हि । केचिन्मानभङ्गेन केचिद्धनहरणेन केचिदङ्गवैकल्येन केचित्प्राणव्यापादनेन च वध्यन्ते । अतस्तान्येव तद्दंष्ट्राः । चत्वारो भुजाः अर्थादानकर्तारो यस्य सः । तथा हि । प्रजाभ्यः सामन्तेभ्यश्च करादानं, अनृतादर्थिनोऽर्थमानद्रव्याद्द्विगुणधनादानं, अनृतात्प्रत्यर्थिनः तत्समं द्रव्यादानं, धनवतः कदर्याद्विप्रात्सर्वस्वादानं चेति । अथ तस्यैव व्यवहाररूपिणो रूपं वर्णयन्ति —आवेदनं, भाषा, संप्रतिपत्तिः, मिथ्योत्तरं, कारणोत्तरं, प्राङ्न्यायं, प्रतिभूः, क्रियाफलसिद्धिश्चेत्यष्टौ पादाः । एतैर्हि निमित्तैर्दण्डश्चरति, नान्यथेत्येतेषां पादत्वम् । तत्र आवेदनम्, अर्थिना सभ्यान्प्रति गत्वा देवदत्तो मदीयं शतं सुवर्णानाममुकस्मिन्देशे काले साक्षिणि च गृहीत्वा न ददातीति तद्धस्तेन लेखनम् । पुनरपि प्रत्यर्थिनमाहूय तत्समक्षं तथैव लेखनं भाषा । तत्र प्रत्यर्थिना अहमेतस्य धारयामीत्युक्ते न कस्यापि दण्ड इति तदिदं संप्रतिपत्तिरूपमुत्तरं न दण्डपादत्वेन गण्यते । नाहमेतस्य धारयामीति मिथ्योत्तरम् । मया गृहीतमासीत्, तत् पुनः परावृत्य दत्तमिति कारणोत्तरम् । अस्मिन्नर्थेऽनेन पूर्वमहमभियुक्तस्तत्र पराजितो मयेति प्राङ्न्यायोत्तरम् । त्रिविधेऽप्यस्मिन्नुत्तरे अर्थिप्रत्यर्थिभ्यां प्रतिभूर्देयः । अहमेतस्मिन्पराजित इदं द्रव्यं दास्यामीति क्रिया । स्वमतसाधकानां साक्षिपत्रभोगशपथादीनां प्रदर्शनम् । ततोऽभ्यवने तस्य जयः, इत्यष्टभ्यः पादेभ्योऽनन्तरमपराधी दण्ड्यत इत्येते दण्डस्य पादाः । ..... । नैकनयनः, नैकानि, बहूनि, नयनस्थानीयानि राजामात्यपुरोहितपर्वदाख्यानि दर्शनसाधनानि यस्मिन् । शङ्कुकर्णः, तीक्ष्णकर्णः अवश्यं श्राव्यः । ऊर्ध्वरोमवान्, अत्यन्तमुत्फुल्लः शङ्कुकर्णश्चासौ ऊर्ध्वरोमवांश्चेति समासः ॥ १४ ॥ जटी, अनेकसंदेहजटिलः । द्विजिह्वः, अर्थिप्रत्यर्थिनोर्वाक्यवैमत्यात् द्वे जिह्वे यस्य स तथा । एवं व्यवहाररूपिणो दण्डस्य रूपमुक्त्वा धर्माख्यदण्डरूपमाह । ताम्रास्यो, ताम्रो बर्हिरेवाहवनीयादिरास्यं यस्य स तथा । मृगराजः, कृष्णमृगः, तत्संबन्धि चर्म, तनुच्छदः शरीराच्छादकं प्रावरणमस्य । तेन दीक्षाप्रधानो यज्ञ उक्तः । एतच्च सर्वेषां दानोपवासहोमादीनामुपलक्षणम् ॥ १५ ॥

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Cn concludes the commentary on the Mokṣadharma as follows :

वेदान्ते लक्ष्मणार्यं क्रतुविधिविवृतौ तीर्थनारायणार्यं
तर्के धीरेशमिश्रान्फणिपतिभणितौ पोलगङ्गाधरार्यम् ।
वेदे साङ्गे पितृव्यं शिवमथ पितरं दक्षिणामूर्त्युपास्तौ
श्रौते चिन्तामणिं यः शरणमुपगतो भूम्नि गोपालदेवम् ॥ १
व्याकरोन्मोक्षधर्मान्स नीलकण्ठः समासतः ।
अनेन प्रीयतां देवो गिरिजापतिरव्ययः ॥ २

Important explanations of Cn have been supplied in the Critical Apparatus, and it is hence not necessary to advert to the pre-conceived notions of Cn which often give unacceptable interpretations, particularly to some of the philosophical passages in the Mokṣadharma, even after making allowance for the fact that Nīlakaṇṭha probably had before him several authoritative philosophical texts (especially Sāṁkhya-Yoga treatises and commentaries) which are no longer accessible to us. Nīlakaṇṭha's date is cir. A. D. 1680†.

Cp

The commentary of Paramānanda Bhaṭṭācārya was available only for the Mokṣadharma sub-section, and that too in a rare MS. kindly lent by the Oriental Institute of Baroda : No. 12899. The MS. is written on old country paper, $10\frac{1}{2}'' \times 4\frac{1}{2}''$; folios 1–256, with folios 5, 14, 19, 25, 30, 34, 39, 40, 51, 61, 71, 72, 89, 100, 101, 109, 112, 114, 128, 129, 144, 166, 201, 202, 210, 211, 213, 215, 229, 232, 233, 236, 237, 239, 241, and 244 missing, while folios numbered 33, 35, 41, 42, 88, 145, 155, and 234 are half-torn or otherwise damaged, fol. 68 being numbered twice. Margins ruled in black double lines, and red chalk occasionally used. There are also occasional deletions of passages or lines by yellow pigment, as also corrections and additions in the margins. Folio 1^a and 256^b left blank — except for the fact that the former gives, in the hand of the original copyist, the first draft of the concluding stanza (which seems to have been subsequently copied on fol. 256^a) : the stanza gives the date and the names of the copyists as under —

शाके वेदनवेषुभूपरिमिते(१५९४) पक्षे वलक्षे तिथौ
गौर्या मन्ददिने व्यलीलिखदिदं श्रीसत्यदेवः सुधीः ।
पूर्वार्धं जलपोक्षरक्षसहिते मासे तपस्युत्तरा-
र्धं शीघ्रं सुखदेवपण्डितवरः शिष्येण साकं शुभम् ॥

This gives the date Śaka 1594 (cir. A. D. 1672).

In consequence of the damaged folios mentioned above, there was no text of the Cp available for 12. 168. 3^a–4^b ; 171. 42^c–172. 18^b ; 174. 6^b–175. 16^c ; 179. 1^b–15^d ; 181.

† See P. K. Gode : *Studies in Indian Literary History*, Vol. II, pp. 476ff., for a full biography.

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15^c–182.16^d; 185.1–6^d; 187.30^a–48^d; 194.11^b–21^d; 199.2^b–16^d; 207.5^b–208.9^d; 212.23^a–36^a; 219.6^b–220.118^b; 225.11^c–226.9^d; 228.4^f–23^b; 229.1–230.2^b; 243.9^d–245.11^c; 257.3^c–258.19^c; 265.14^b–266.14^d; 288.8^b–289.38^b; 293.29^d–49^d; 294.12^a–24^c, 43^b–295.8^d; 306.56^b–82^d; 308.24^a–86^d, 107^c–179^d; 309.24^d–49^a; 312.14^b–315.36^d; 322.9^b–325.64. There is a MS. of परमानन्द's मोक्षधर्मटीका mentioned by Burnell. It is a palm-leaf MS. in Grantha characters, dated Saṁvat 1690 (cir. A. D. 1633), of which no further details are available in P. P. S. Sastri's Descriptive Catalogue. This MS. was not used for the present edition.

The commentary begins thus : श्रीगणेशाय नमः ।

साधको यः प्रमाणानां बुद्धिदो बोधकश्च यः ।
तं सरामं भजे रामं विश्वाराममनुत्तमम् ॥ १
दूर्वाकाण्डदलश्यामं श्रीरामचरणद्वयम् ।
द्वैतज्ञानोदयोच्छेदि चकास्तु हृदि संततम् ॥ २
रामतीर्थाभिधं ज्योतिरन्याभास्यमहं भजे ।
स्वन्तेवासिजनस्वान्तध्वान्तसंततिनाशनम् ॥ ३
सभापतिमनोहरं सुपदवाक्यमानार्थव-
न्मुनीन्द्रसमनिर्मितं यदपि भाति टीकाशतम् ।
तथापि मितभाषितां विरचयामि टीकामिमां
स्वमानसविशुद्धये स्वमितमोक्षधर्मेष्वपि ॥ ४

इह खलु मन्दप्रज्ञायुर्भाग्याज्ञानानवलोक्य भगवान्वेदव्यासः परमकारुणिको महाभारतसंहितामशेषवेदार्थोपबृंहितां प्रणिनाय । तत्र शान्तिदान्त्यादिमतं धर्मात्मजं मुमुक्षुं शिष्यं विधाय, सर्वधर्मविदं परमभागवतं भीष्मं प्रवक्तारं, स्वाज्ञानसंतमससमग्नानां स्वप्रकाशात्मज्ञानभास्करमपहाय स्वरूपमपश्यतां मुमुक्षूणामशेषानर्थप्रहाणपरमानन्दलब्धये मोक्षधर्मं प्रणिनाय ।

On fol. 148^b, at the end of adhy. 259, is found the statement : समाप्तं मोक्षधर्मटीकापूर्वार्धम् । शाण्डिल्यलक्ष्मणकृते मोक्षधर्मप्रकाशके । पूर्वार्धमिदमापूरि विवेक्तव्यं विवेकिभिः ॥ — Are we to conclude from this that शाण्डिल्यलक्ष्मण was an alternative, or perhaps the earlier pre-saṁnyāsa name, of Paramānanda Bhaṭṭācārya ?

The MS. ends : इति श्रीमहाभारते परमानन्दभट्टाचार्यकृता मोक्षधर्मटीका समाप्ता ॥ कृता श्रीपरमानन्दभट्टाचार्येण यत्नतः । श्रीमोक्षधर्मटीकेयं परमानन्ददायिनी ॥ Then, after the stanza giving the date of writing already quoted above, it adds : शोधितमेतद्यथाप्रति स्वयमेव ।

Paramānanda displays in his commentary intimate and penetrating acquaintance in several fields of knowledge. Thus under 12. 177. 36, he explains the seven स्वरs, and under 12. 178. 15, the ten नाडीs, and under 12. 216. 20, the seven modes of dancing, quoting the Nāṭyaśāstra. Compare also $12.184.10^4$. Under 12. 211. 28 and 212. 33ff., he quotes Sāṁkhya texts, not all of which have come down to us. On fol. 52, Paramānanda quotes — फलव्याप्यत्वमेवास्य शास्त्रकृद्भिर्निवारितम् । ब्रह्मण्यज्ञाननाशाय वृत्तिव्याप्तिरिहेष्यते (= पञ्चदशी, 7.90^{cd}, 92^{ab}) ॥ This places him after A. D. 1360.

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Cs

This is the commentary, named *Vyākhyānaratnāvali*, by the author Vidyāsāgara, which was available in MSS. (named Ds_1) No. 39 of A. 1879-80 of the Bombay Govt. Collection of MSS. (deposited at the B. O. R. Institute), and in No. 1141 of the Sarasvathi Mahal Library, Tanjore (designated Ds_2). Both these MSS. give the commentary above and below the text, and they are already fully described on pp. LXXX-LXXXIII above, both the MSS. being undated. The commentary was available only for the Mokṣadharma sub-section. Subsequently, a MS. of the same comm. was procured from the Hyderabad State Library, which did not offer much difference. The comm. begins thus: श्रीगणेशाय नमः ।

यः श्वेतत्वमुपागतः कृतयुगे त्रेतायुगे रक्ततां
युग्मे यः कपिलः कलौ च भगवान्कृष्णत्वमभ्यागतः ।
यं वेदान्तविदो वदन्ति मुनयो यो योगिभिर्गीयते
स ब्रह्मा यदि वा हरो यदि हरिर्योऽसौ स तस्मै नमः ॥ १

मधुरमधुरमुग्धस्मेरवक्त्रारविन्दा
मधुकरमृदुधीरप्रोल्लसत्सप्ततन्त्री ।
मधुपतिरिव वृन्दाराधितश्रीपदाब्जा
वदनमुकुरवृन्दे नृत्यतां भारती नः ॥ २

राजधर्मद्वारा त्रिवर्गं श्रुत्वा तत्र गूढोक्तमपवर्गं विस्तरेण बुभुत्सुर्युधिष्ठिरश्चोदयति भीष्मं — धर्माः पितामहेनेति ।

The MS. ends with — इति श्रीमहाभारते शान्तौ मोक्षधर्मेषु अध्यायः ॥

उदञ्चदजयत्स्तनस्तबकमर्त्यकल्लोलिनीं
परागपरिपन्थिनीममृतबिन्दुनिष्यन्दिनीम् ।
अपारगुणगुम्फितामनिशमस्य विद्योदधे-
रुपासितविपश्चितस्मरणभारतीचातुरीम् ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्य-अभयानन्दपूज्यपादशिष्येण-आनन्दपूर्णमुनीन्द्रेण विद्यासागरापरनामधेयेन विरचितायां व्याख्यानरत्नावल्यां मोक्षधर्मटिप्पणिका समाप्ता ॥ मोक्षधर्माः समाप्ताः ॥

यदक्षरं पदभ्रष्टं मात्राहीनं च यद्भवेत् ।
तत्सर्वं क्षम्यतां देव नारायण नमोऽस्तु ते ॥

For further details of Cs, compare pp. LXXX-LXXXIII above, under MSS. Ds_1, and Ds_2. The commentator Vidyāsāgara, in the course of his comment on 12. 192. 93, quotes the Mitākṣarā (cir. 1120 A. D.) on Yājñavalkya 5. 128, as also, *apud* 12. 285. 8, the lexicon called the Vaijayantī. Vidyāsāgara is also known by the name Ānanda-pūrṇa. His comm. is available for the Sabhā, the Bhīṣma and the Anuśāsana parvans. According to Dr. V. Raghavan[1], the commentator lived under Kāmadeva, the Kadamba ruler of Goa, one of whose inscriptions bears the date Śaka 1315 (cir. A. D. 1393). The date of Vidyāsāgara is thus cir. A. D. 1350.

[1] See *Annals of Oriental Research*, Madras University, vol. IV, 1939-40, Pt. i, Sk. Sec., pp. 1-5.

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Cv

Vādirāja's commentary on the Mahābhārata in an almost complete form is available in the Mysore Oriental Library, and stray portion of it in the several libraries of Southern India. The late P. P. S. Sastri, the editor of the so-called "Southern Recension" of the Epic, got together a complete copy of Vādirāja's commentary in modern hand which, after the completion of that edition, was procured by the B. O. R. Institute for use in the Critical Edition. This hand-written copy is complete for all the parvans of the Epic except the Sabhāparvan, the text of the comm. on that parvan being in fact printed in P. P. S. Sastri's edition itself. The commentary is known as the लक्षालंकार, on the strength of the commentator's concluding stanza of the Introduction to the Ādiparvan, where he says :

नारायणस्य व्यासस्य मध्वस्य च कृपाबलात् ।
भारतस्य श्लोकलक्षालंकारः क्रियते मया ॥

The commentator gives a complete account of himself at the end of his commentary on the concluding parvan of the Epic from which, for convenience, a couple of stanzas are reproduced here :

प्रयागे ब्राह्मणः संध्यामठे जपपरायणः ।
अहमासं तदा लक्षालंकारं कुर्वितिं प्रभुः ॥ ४
भारतस्य श्लोकलक्षस्यार्थविस्तरणात्मकम् ।
कारयामास योगीन्द्रो लक्षालंकारमीदृशम् ॥ ५

The commentary gives no special beginning or end to the Rājadharma and the Āpaddharma. The colophon at the end of the Śāntiparvan runs as follows : इति श्रीमन्महाभारते शतसाहस्रिकायां संहितायां वैयासिक्यां शान्तिपर्वणि मोक्षधर्मे उञ्छवृत्त्युपाख्याने वादिराजतीर्थपूज्यचरणविरचितलक्षालंकाराख्यटीकायामेकद्विशततमोऽध्यायः ॥ समाप्तं चेदं शान्तिपर्व ॥

Cv offers the following star-passages, which it shares only with the Kumbhakonam edition, a few of them also found in D_7 : 169* (with D_7), 237*, 259* (with D_7), 504*, 506*, 510*, 526*, 536*, 539*, 541*, 552*, 553*, 563*, 571*, 572*, 573*, 575*, 583*, 590*, 596*, 597*, 599*, 600*, 601*, 602*, 606*, 608*, 609*, 617*, 618*, 619*, 623*, 624*, 642*, 643*, 646*, 647*, 657*, and 674*; as also — 23*, 26*, 32*, 111*, 114*, 126*, 127*, 147*, 163*, 164*, 166*, 199*, 204*, 255*, 279*, 683*, 695*, 837*, and 873*, where other MSS. also share the passage. It also gives Appendix passages Nos. 14–16, 17A, 17B, 17C, 18–22, 24–26, and 37, all of which it shares only with the Kumbhakonam ed., except 17B where other participating MSS. are also found.

Citations from Cv are supplied where necessary in the Critical Apparatus and occasionally commented upon in the Critical Notes. — Under 12. 173. 39^c, commenting upon खट्वाङ्गानां (its *v. l.* for लट्वाकानां), it remarks : खट्वाङ्गाः पक्षिविशेषाः, तेषाम् । 'होरसिनहक्कीत्यपभ्रंशभाषायाम्'. The अपभ्रंशभाषा here probably denotes the Kannada speech.

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Kṣemendra's Bhāratamañjarī

Kṣemendra epitomizes the Rājadharma in 510 stanzas, altogether omitting in the abridgment the topics contained in 12. 16–17, 19–22, 25–27, 32, 43, 49, 57–58, 61–63, 65–66, 71–74, 79–80, 84–87, 89, 94, 97, 100–103, 115, 119, 120–121, and 127. Amongst the omissions are included the वासुदेवस्तुति in adhy. 43; रामोपाख्यान in 49; the राजनीति discussions in 57–58; the इन्द्रमान्धातृसंवाद in 65; the गार्हस्थ्यस्तुति in 66, the topic of adhy. 71 (list of 36 guṇas); the ऐलवायुसंवाद in 73; the sundry राजधर्म discussions in 61–72, 79–80, 84–87, 89 and 97; the वामदेवगीता in 94; the विजिगीषुनीति in 100–103; the उशूटिट्टिभ story in 115; ऋषिसंवाद in 119; and the दण्डप्रजागरोत्पत्ति in 121. — Regarding the षोडशराजकीय, it is interesting to note that Kṣemendra gives the sixteen kings in the same order as in the Śāntiparvan, and that he has nothing corresponding to it in the Droṇaparvan: vide Critical Note on 12. 29. 12 (p. 649).

In his summary of the Āpaddharma, Kṣemendra seems to have omitted adhy. 140, while he has summarized the entire contents of adhy. 152–158 in just two stanzas (668–669). Otherwise he has retained most of the topics.

In the Mokṣadharma, Kṣemendra omits 12. 171. 57 to 171, 475* (बोध्यगीता); 172 (अजगदप्रहादसंवाद); 174 [= GK 181, same as 322] (कालमुनिकं); 251; 252; 264–266; 289–290; 297; 307; पञ्चशिखजनदेवसंवाद (see note on 12. 291. 7); and 327–340. The last mentioned portion is, as will be noted, also enclosed in square brackets in the present Edition.

The Andhra Mahābhāratamu†

The Śāntiparvan in the *Āndhra Mahābhāratamu* adaptation (published by Vāvilla Rāmaswāmi Sastrilu and Sons, Madras, 1919) is included in Volume six of that work. It is divided into 6 Āśvāsas: Āśvāsa 1 summarizes Rājadharma chapters 1–44; Āśvāsa 2 summarizes Rājadharma 45–100, including Appendix I, No. 11; Āśvāsa 3 summarizes Rājadharma 101 to the end of the sub-parvan, plus the Āpaddharma (beginning at para. 169 and reaching up to the end of Āśvāsa 3). It will be noted that there is no separation here between Rāja and Āpad sub-sections: the two together are called Rājadharma. The Mokṣadharma begins with Āśvāsa 4, giving adhy. 12. 168. The text is brief and much condensed, avoiding, for instance, a passage like 175. 36 (which was not perhaps properly understood), although 175. 35 is present. Similarly, adhy. 12. 176–180 are omitted, although the text contains much original speculation of Bhṛgu. Also, in adhy. 181–185, the inconvenient speculation of Bhṛgu about the deterioration of the originally created Varṇas (181. 10ff.) is passed over. Āśvāsa 5 begins with 12. 221, the Śrī-Śakra Dialogue. — There is a repetition of the पितापुत्रसंवाद (12. 169,

† For my use, I had the Śāntiparvan portion concerned, as given in the *Āndhra Mahābhāratamu*, translated into English through the kindness of Shri N. Venkataramanayya, M. A., Ph. D., retired Reader in Indian History and Archaeology, University of Madras.

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as in Bom. ed. 12. 276), probably in this following the Malayālam Version. — Āśvāsa 6 begins with 12. 291. — The final story, the उञ्छवृत्ति, comes at the end, as in the Crit. Ed. (12. 341. 4—353. 9), but the Āndhra version does not give its repetition after 12. 168. 5, as in P. P. S. Sastri's Madras ed.

THE OLD-JAVANESE VERSION†

The Old-Javanese Version of the Mahābhārata has not preserved the Javanese text of the Śāntiparvan. It is amongst the ten lost parvans. Nevertheless, as has been pointed out on pp. 343–346, a few stanzas from chapter 72 of the Śāntiparvan (in the Crit. ed.) are placed by the Javanese Version at the end of the Bhīṣmaparvan. H. Kern (Bijdragen, Ser. III, Vol. vi. p. 95) reports that in the Ādiparvan, chapter 2 (the Parvasaṁgrahaparvan: Crit. ed. 1. 2. 196–200), the total number of adhyāyas in the Śāntiparvan is given as 333 and that of stanzas, 14,525; the Crit. Ed. gives them as 339 and 14,525; while the Mirikar MS. (which was not available for the Ādi) gives them as 339 and 14,925 (the same MS. giving it as 14,960 at the end of the Mokṣadharma: see p. 2015).

THE ŚĀNTIPARVAN VERSIONS, THEIR CHARACTERISTICS AND INTER-RELATIONS

(i) *The Śāradā Version*

The important Śāradā Version of the Śāntiparvan happens to be preserved in just one solitary MS., which is written on paper and cannot be said to be very old, even though, here and there, it offers a few original readings which have been accepted in the constituted text. The MS. has been already described on pp. XXI–XXIII above. It is also incomplete, lacking as it does (see ante, p. XXI bottom) 107 adhyāyas out of a total of 353 adhyāyas of the present edition. Even in the available portion, the MS. offers, in the additional passages, omissions and transpositions (details on pp. XXII–XXIII), very little that is of much critical importance, except perhaps the omission of 12. 320. 27–37, found in Ś$_1$ alone, which is non-haplographical, and which contains (as already observed) an incident compromising to the dignity of sage Vyāsa. For the correct and justified omission of 56* in Ś$_1$ K$_{1.2}$ alone, see note to 40. 84 (p. 655).

It is the variant readings presented by Ś$_1$ (along with a few allied MSS.) that are likely to prove somewhat more instructive. Thus in the Rājadharma, attention might be invited to the following select specimens:

Adhy. 25. 9^c शृणु मच्च (in Ś$_1$ K$_1$), 'hear from me' (changed, by K$_1$ to शृणुमश्च owing to misreading म as श, with purposeful corrections like शृणुष्व च in other MSS.); 28. 8^a

† H. H. Juynboll: Ādiparvana, 1906.

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प्रसिक्तमनाः (see note on page 648); 29. 18[a] सतां (in Śi Ki. 2) going with either प्रशासति or नृपतौ, but in most MSS. changed into the *lec. fac.* महीं; 29. 48[b] दशवन्ति (in Śi Ki, 'ten-fold') equally plausible with the majority text, रस°; 34. 30[ab], त्वं वसुंधरां संक्रान्तो, the accepted Śi Ki. 2. 4 Di reading, seems to have been rendered even more easy by the majority variant सेयं त्वामनुसंप्राप्ता. Similarly, अकल्मषम्, given by Śi Ki. 2. 4 Di in place of the majority reading in 34. 36[b] अकण्टकम्; 45. 15[a] कौस्तुभेन शिरःस्थेन in Śi Ki Vi Bi Ds (for उरःस्थेन, giving the more familiar location of the jewel) which is, however, in the present passage, found in B2 only : (Da2 reads उरुस्थेन !) : other MSS. use subterfuges to avoid the hiatus; 54. 32[c] अक्षयं स्थानं, text, in Śi only; अक्षया लोकाः found in K3 D4 Mi. 3. 4 is possible, but अक्षया कीर्तिः given by the remaining MSS. is hardly plausible; 56. 16[c] घटते विनयस्तात, text, as in Śi Ki only : 'a well-disciplined approach ensures success'; 59. 72[d] नीतिनिश्चयाः (in Śi Ki. 2. 4 Di only) gives a better sense in the context than the majority reading भूरिदक्षिणाः; 65. 28[a] परलोकगुरु (read by Śi Ki. 4 Di) yields, in the context, perhaps a slightly better sense; 66. 31[b] धर्मसेतुवटाकराः (as in Śi alone [orig.], वटारक being perhaps the late Kashmirian spelling (as in Śi [by corr.] K3 and other MSS.); 84. 17[c] अविमीचारैः in Śi alone, a permissible form for अव्यभीचारैः, 'not absolutely doubtless, i. e., cautious'; 98. 6[b] निन्दन् वै क्षेत्रम् in Śi alone : निन्दन् is preserved in the Marāthi निंदणें = खुरपणें, to 'weed out by sickle'; 99. 12[c] संग्रामरङ्गः in Śi Ki. 2. 4 (for °यज्ञः); 99. 33[c] -ध्वहा(emend : °जा)नूका, the emended reading, gives the most apposite sense : अनूह is the technical name for the back-part of an altar, which is used as stocking-place for sacrificial débris; 105. 35[a] खेकुसुमं (Śi alone) for संकसुकं (= अस्थिरं, संदिग्धं) : Śi expressing the intended meaning by paraphrase; 110. 17[b] वरम्, text, in Śi K2. 4 Di, (having the technical sense of 'alleged truth'); 120. 10[b] भावानि (text : Śi [*inf. lin.*] Ki; the majority reading being भौमानि) : भावानि connotes small, earth-born insects, and the word can be neuter in that sense (see Notes, p. 677); 128. 14[a] प्राक्रोशः (in Śi Ki. 3) comes nearest to the emendation *प्राक्रोशः (see Notes, p. 681).

In the available portions of the Āpaddharma, attention has to be invited to the following peculiar readings : 132. 1[a] कर्मानुवचनं (in Śi alone, due to confusion in the Śāradā script between न्त and नु), कर्मान्तवचनं denoting 'statement regarding the highest act'; 135. 13[d] अग्रे संप्रतिपत्तिमान् (in Śi Ki. 2. 4 Di. 5), interpreted as 'taking the lead (अग्रे) in acquiesing with the group [of victims]', is capable of yielding the desired sense; 136. 53[ab] कूटं..... निरीक्षते (orig. reading in Śi Ki, changed, *sec. m.*, into the text reading कूजत्) — कूटं can be interpreted adverbially, 'like a puzzle, in an incomprehensible manner'; 136. 209[c] पूजिताः शुभकर्माणः (in Śi Ki. 2. 4 Di = text); 137. 5[c], 12[c], 17[d], etc. पूतनी (in Śi Ki. 2. 4 Di) for पूजनी; 139. 47[c] परिश्रान्तो (Śi K2. 4 : attempt to improve गतप्राणो, the more usual reading); 145. 14[d] गतौ (in Śi K2-4 Di Mi. 3), more accurate than गताः, the more common reading; 146. 10[c] शवसंकाशो (in Śi alone, and giving equally good sense); 147. 7[c] अभिनद्यति, given by Śi Ki alone and accepted as text : see the note on p. 940; 161. 36[c] परस्वयोषाभिरुपेत्य (in Śi Ki alone, giving a somewhat unexpected sense than the text : रमस्व योषाभिरुपेत्य); 163. 4[c] किंचिद्भूतो (in Śi Ki. 4 Di) for the normal

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कांदिग्भूतो ; 164. 3^{c} सलपुष्प-, in Śi alone, for शालपुष्प- : is सलपुष्प the name of a specific water-lily ?

There is a much longer list of passages from the Mokṣadharma : 168. 25^{d} अन्तरमध्ययोः (= अमध्ययोः अन्तः) in Śi K1. 2. 4 (for अन्तरमन्तयोः = interval betwixt extremes) ; 169. 7^{a} for अभ्याहते, explained by Cn as मृत्युना ताडिते, Śi reads अभ्याहिते, which can be interpreted to mean 'ablaze' : cf. Śatapatha Br. I. 3. 3. 18 — अभ्याधानाय इध्मः ; 169. 37^{d} सत्यमेतत्परायणं in Śi K1. 2. 4 (for सत्यधर्मपरायणः) ; 170. 23^{c} विमुक्तेन (in Śi K1. 2. 4) for पुरा मर्त्यं ; 171. 11^{d} उन्माथ्येनेव in Śi (for उन्माथेनेव) ; 171. 29^{a} देवं (= soul ?) in Śi [*sup. lin.*] K2. 4 (for देहं) ; 171. 44^{d} काम त्वा in Śi K1. 2 (for त्वामहं) ; 172. 11^{a} संपश्य, irregular, in Śi K1. 2. 4 (for संदृश्य) ; 172. 18^{d} शये in Śi K1. 2. 4 (for स्वपे) ; 172. 20^{d} उपलभ्यते in Śi K1. 2. 4 (for उपपद्यते, meant to convey the same sense) ; 173. 32^{a} पाणिवंतो, irregular form in Śi K1. 2. 4 Da4 Ds2 G1 (for पाणिमन्तो) ; 175. 12^{d} in Śi K1. 2. 4 D4, वियंति, conveying the same sense as the irregular text-reading म्रियन्ति ; 177. 4^{d} पंचभौतिकं (in Śi K2) for the regular text-reading पाञ्चभौतिकं ; 177. 32^{b}, [s]नुवर्तुलः (in Śi K1. 2. 4) for ऽणु वृत्तवान् ; 178. 2^{d} वर्तयिते (sic) (in Śi K1. 2. 4) for text-reading चेष्टयते ; 184. 16^{d} स्वव्यवहारसंतोषः, in Śi K2, for स्वदारविहारसंतोषः ; 188. 16^{a} क्लेशमानस्य, irregular form in Śi K1. 2. 4 for the regular text क्लिश्यमानस्तु ; 189. 10^{b} मिताशनः, in Śi K1. 2. 4 Ca, to clarify and improve the text तथा शमः ; 189. 13^{a}, for विषयेभ्यो नमस्कुर्यात् — Śi K1. 2 B8 read विषयेभ्यः (abl.) मनः कुर्यात् ; 189. 21^{b}, for शान्तीभूतो, Śi K1. 2. 4 V1 read ब्रह्मभूतो ; 190. 7^{b}, जीवस्तस्य तु रज्यति in Śi K1. 2. 4 (for जापकस्तत्र रज्यते) ; 191. 9^{a} कालः समृध्यते in Śi K1. 2. 4 (for कालः संपच्यते) ; 193. 10^{a} साध्यविश्वेशमरुतो in Śi K1. 2. 4 (for साध्या विश्वेऽथ मरुतो) ; 193. 11^{b} स्तोताः, error common to Śi K1. 2. 4 (for स्तोभाः) ; so also in 194. 5^{c} महर्षिर् in Śi K1. 2. 4 (for महद्भिर्) ; 194. 23^{b} अरूपदं च in Śi K1. 2 (for अरूपवच्च) ; 195. 9^{c} दीपवृद्धाः in Śi K1. 2, apparently owing to unfamiliarity with the text-reading दीपवृक्षाः (see Notes, p. 2163–64) ; 196. 10^{c} निरीक्ष्यंते in Śi K1 (for निनीषन्ति) ; 196. 15^{b} रविं गत्वा in Śi K1. 2. 4 (for अलिङ्गत्वात्) ; 198. 11^{a}, the text-reading तपसा चानुमानेन, changed by Śi K1. 2 into उपमानानुमानेन, owing to scriptal similarity between उ and त, and मा and सा in the Śāradā script ; 199. 29^{a} कर्मयुक्तो in Śi K1. 2. 4 for the text-reading संप्रयुक्तो ; 200. 39^{b} ते शवरांध्रकाः in Śi K1 (for तलवरान्ध्रकाः — see Notes, p. 2166) ; 203. 14^{d} युगांते, a material error in Śi for युगादौ ; 204. 2^{d} अध्यात्मात् in Śi K1 for the text-reading अव्यक्तात् ; 205. 27^{a} अयोमयम् in Śi K1. 2. 4 for the text-reading अयस्मयम् ; 206. 2^{a} पदम् in Śi K1. 2. 4 (for परम्) ; 207. 10^{d} कनिसीं in Śi (for कन्यसीं) ; 207. 11^{d} गृह्णीयाद्विचलं मनः in Śi K1. 2. 4 (for निगृह्णीयाद्विजो मनः) ; 207. 24^{c} दग्धदेहास् in Śi K1. 2 (for दग्धदोषास्) ; 208. 12^{b} प्रपद्यते in Śi K1. 2, improvement on [उ]पपद्यते ; 208. 26^{a} रजोतीतो in Śi K1. 2. 4 for the text वयोतीतो ; 209. 13^{b} वर्ततेप्रतिघस्मरः, Śi K1 (for वर्ततेऽप्रतिघं मनः) ; 210. 17^{d} वाङ्मयं तपः, Śi K1. 2 (for मानसं तपः) ; 215. 37^{c} सुरेंद्रस्तमुपामंत्र्य, Śi K1. 2. 4 (for असुरेन्द्रमुपामन्त्र्य) ; 217. 33^{a}, the irregular दुष्कुलेयस् in Śi K1. 2. 4 D4 (for दौष्कुलेयस्) ; 220. 53^{b} टीटिभश् Śi K1. 2 (for कैटभश्) ; 220. 76^{b} ऋषिभिः, Śi K1. 2 (for वसुभिः) ; 220. 78^{c} सपट्ट (? सपट्ट = flat), Śi K1. 2 (for सटङ्क = shaped like edge of a hatchet) ; 220. 80^{d} दुर्धर्षण-, Śi K1. 2 (for दुर्मर्षण) ; 220. 115^{d} निराश्रयः, Śi K2. 4 (for निरामयः) ; 221. 6^{b} पिस्प्रक्षुः, Śi K2. 7 D4. 9 (for पिस्पृक्षुः) ; 221. 31^{cd} भृत्यपुत्रा, भृत्यामात्या, भृत्यदारा, Śi K1. 2. 4 (for भृतपुत्रा, etc.) ; 221. 34^{c} नामार्थकरा, Śi K1. 2. 4 (for मानार्थकरा) ; 221. 52^{b} पुत्राः प्रभव आत्मनः, Śi K1. 2 (for पुत्राः प्रभवतात्मनः) ; 221. 65^{b} विस्पष्टमतयश्च

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ये, Śi K2 D5 (for विस्पष्टमनृचश्च ये); 221. 75a मध्ये, Śi K1. 2. 4 (for अग्रे); 221. 86a आदौ, Śi K1. 2. 4 (for शुचौ); 221. 86d दिदक्षया, Śi K1. 2. 4 (for दिदक्षवः); 221. 87b प्रियोपपन्नः, Śi K1. 2. 4 (for श्रियोपपन्नः); 222. 12a सर्वविद्या, Śi K1. 2. 4 (for पक्वविद्या); 222. 21d बाध्यते, Śi K2. 4. 7 Da4 D9 (for बध्यते); 224. 1b भारत, Śi K1. 2. 4 V1 (for कौरव, an unusual address to भीष्म by युधिष्ठिर); 224. 22d मनस्तस्यातिवर्तते, Śi K1. 2. 4 (for परस्तस्य प्रवर्तते); 224. 31d सर्वात्मकं मनः, Śi K1. 2 (for व्यक्तात्मकं मनः); 224. 37c ज्योतिः संजायते, Śi K1. 2 (for रोचिष्णु जायते); 224. 44b तपसः शरणाय, Śi K1. 2 (for तपसश्चरणाय); 224. 50d स्वभावमिति चापरे, Śi K1. 4 (for स्वभावं भूतचिन्तकाः [= लोकायतिकाः Cs]); 225. 4ab आपः .... ऊर्मिमंता, Śi K2. 4 V1 (for आपः .... ऊर्मिमत्यो); 227. 11c मृत्युपंकाम्, Śi K1. 2. 4 M1. 6 (for मन्युपङ्काम्); 227. 13d पक्षोडुपतृणेन, Śi K1. 2. 6. 7 D4. 6. 9 (for पक्षोलप°); 227. 15b कामकर्मजवेन, Śi K1. 2. 4 (for अर्थकामरवेण); 228. 10b प्रबोध-, Śi K1. 2. 4 (for प्रतोदो); 228. 17b सूक्ष्मसंश्रयणे रतः, Śi K1 (for सूक्ष्मः संश्रयते नभः); 228. 18b धूमदर्शनं, Śi K1. 2 V1 B8 D5 (for रूपदर्शनम्); 228. 21d यष्टिर्, Śi K1. 2. 4 (for सृष्टिर्); 228. 24d चाप्यते, Śi K1 (for शाम्यते); 228. 38a शुद्धिः, Śi K1. 2. 4 (for बुद्धिः); 229. 20d धर्माधर्मोपधारणात्, Śi K1. 2. 4 (for जन्माजन्मोप°: -अजन्म- = -मोक्ष-, as actually read in D7 T1 G1. 3. 6); 230. 11c पदांतेषु पुनर्व्यक्तं, Śi K1. 2 (for वेदान्तेषु पुनर्व्यक्तं); 231. 3b संगत्यागेन, Śi K1. 4 (for सर्व°); 231. 18d ब्रह्मभूतये, Śi K1. 2 D5 (for ब्रह्मभूयसे); 231. 23d चापदस्य, Śi K1. 2 (to avoid hiatus in अपदस्य, the text-reading); 232. 10c आहारसंसिद्धिर्, Śi K1. 2. 4 D3. 6 (for °संशुद्धिर्); 232. 15a विषयान्, Śi K1. 2. 4 (for मनस्तु); 232. 22a प्रतिभानुपसंसर्गाद्, Śi K1 (for प्रतिभामुपसर्गाश्च); 232. 29b संज्वरेत्, Śi K1. 2. 4 V1 B8 D5 (for चिन्तयेत्); 232. 32a धर्मापकृष्टस्य, Śi (for वर्णावकृष्टस्तु); 233. 4d गुह्यमेतदनंतरं, Śi K1. 2. 4 (for गह्वरं ह्येतदन्तरम्); 234. 2b -हेतुकीं, Śi K1. 2. 4. 7 D9 (for -हैतुकीम्); 234. 17a धर्मातिरेकेण, Śi K1 (for कर्माति°); 235. 1d चार्चयेत्, Śi K1. 2. 4 (for सुव्रतः); 235. 4d गुरुशुश्रूषणे रतः, Śi K1 (for ब्रह्मसत्रे व्यवस्थितः); 235. 6a प्रसुपेज्, Śi K2 (for प्रस्वपेज्); 235. 7c उपास्यास्तिथयः, Śi K1. 2. 4 (for तथास्यातिथयः); 236. 5b वनवासाश्रमे, Śi K1. 2. 4 (for वानप्रस्थाश्रमे); 236. 12b अश्मकुंठास्, Śi K1. 2 (for °कुट्टास्); 236. 17c काश्यस्, Śi (for काव्यस्); 236. 18b शून्यवाकः, Śi K1. 2 V1 (for °पालः); 241. 8b मूले, Śi K1. 2. 4 (for स्थले); 241. 9d शमनुत्तमं, Śi K2 Da3. a4 Ca (for शममुत्तमम्); 242. 3d औरसान्, Śi K1. 2. 4 (for आत्मजान्); 242. 6b खानि ते, Śi K1. 2. 4 (for वेश्मनि); 242. 7c महात्मानं, Śi K1. 2 (for °त्मानो); 242. 7d विपश्चितः, Śi K1. 2. 4 (for मनीषिणः); 242. 12b लोभप्रवाहिनीम्, Śi K1. 2. 4 Ds T G1-3. 6 M5 (for लोकप्रवाहिनीम्, which is somewhat inferior); 242. 16b बुद्धिमंतो, Śi K1. 2. 4 (for धृतिमन्तो); 242. 23c अभाव-, Śi K1. 2. 4 D4. 6. 7. 9 (for अभव, which Cs explains as मोक्ष); 243. 3b सर्वदेहवित्, Śi K1. 2. 4 V1 (for सर्ववेदवित्); 244. 3d मोक्षशास्त्र-, Śi K1. 2 (for मूर्तिशास्त्र- [cf. Cn gloss]); 245. 2a सवितुश्, Śi K1. 2. 4 (for सहिताश्); 245. 11a अतितेजिष्ठं, Śi K4 (for अतितेजोंशं); 246. 8b परिकर्षणम्, text as in Śi K1. 2 only; 247. 1, Śi K1. 2. 4 wrongly give the ref. as व्यास (for भीष्म); 247. 5c सौक्ष्म्यं, Śi K1. 2. 4 (for तैक्ष्ण्यं); 248. 8d सबलः सहवाहनः, Śi K1. 2. 4 (for सबलः सपदानुगः); 248. 19b वेधा धनपतिः, Śi K1 (for वेदाध्वरपतिः); 250. 7b भावकर्मिणः, Śi K2 (for पापकर्मिणः); 250. 32d दास्यामि, Śi K1 Ds2 (for ध्यास्यामि); 256. 7a श्रद्धावृत्तं, Śi K1. 2. 4 (for श्रद्धावृद्धं); 256. 12b पापविशोधिनी, Śi K1. 2 (for पापप्रमोचनी); 256. 16c स्वधर्मेवस्थितश्, Śi K1. 2. 4 (for स्ववर्त्मनि स्थितश्); 256. 20b तन्मतानां यथाबलं, Śi K1. 2. 7 (for संयतानां सुचेतसां); 257. 11d चाक्षैः, Śi K1. 2 (for चोक्षैः); 258. 13b जज्ञियां, text, as in Śi K4 only; 258. 25d त्वंवेति (to avoid hiatus), Śi K1. 2. 4 (for अम्वेति); 258. 32a प्राणसंक्लेशे, Śi K2. 7 B0 D4. 9 (for °संश्लेषे); 258. 34cd याव्यंति याप्यतां, Śi K1 (for याप्यन्ति याप्यताम्); 258. 37e सर्वा

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एवापराध्यत्वात्, Śi K1. 2 (for सर्वकार्यापराध्यत्वात्); 258. 72[a] चान्वेक्षणं, Śi K1. 2 (for चान्वेषणं); 258. 73[b] इष्टान्, Śi K1. 2. 4 (for शिष्टान्); 259. 6[a] नश्येत, Śi K1. 2. 4 (for नास्यैतत्); 259. 8[d], 10[c] प्रधावयेत्, Śi K1. 2 (for प्रधारयेत्); 259. 13[c] वधबंधेन, Śi K1. 2 (for वधदण्डेन); 259. 17[b] नियमे, Śi K1. 2 (for समये); 259. 22[a] आदित्ये (sic), Śi K1 M7 (for आदत्ते); 259. 25[b] निकामाद्धंति दुष्कृतं, Śi K1. 2. 4 (for न कामाद्घ्नन्ति दुष्कृतीन्); 259. 26[c] गुणैर्वृत्तं, Śi K1. 2 (for गुरोर्वृत्तं); 260. 8[a] अतुलां, Śi K1. 2. 4 (for उत्तमां); 260. 25[c] बर्हिर्, Śi K1. 2. 4 (for हविर्); 260. 27[b] शकृतासितया, Śi K1. 2. 4 (for शकृतामिक्षया); 260. 27[c] स्वर्गं, Śi K1. 2 (for सर्वं); 260. 29[a] यथार्थानि, Śi K1. 2. 4 mistake for यज्ञार्थानि); 260. 33[a] ब्राह्मणप्रभवो धर्मो, Śi K1. 2. 4 (for ब्राह्मणप्रभवो यज्ञो); 261. 60[b] देवानां, Śi K2. 4 (for वेदानां); 262. 10[a] संहित्य, (sic), Śi K1. 7 D4. 9 (for संहत्य); 262. 12[b] [अ]त्राचरेत्, Śi K2. 4 (for [अ]भ्याचरन्); 262. 16[a] अधीनसत्त्वानां (sic), Śi K1. 4 (for अदीनसत्त्वानां); 262. 31[b] क्षमंते, Śi K1. 2. 4. 6 (for यजन्ते); 262. 32[b] सर्वजित्तमः, Śi K1 (for स्वर्गजित्तमः); 263. 1[c] लोभो विनष्टो, Śi K2. 4 (for लाभो विशिष्टो); 263. 4[d] धर्मं, Śi K1. 2. 4 (for धनं); 263. 6[b] देवानुपचरंति के (error), Śi K1. 4 (for देवानुचरमन्तिके); 273. 46[b] पितामहः, Śi K2 (for महातपाः); 273. 56[d] सोश्वमेधादवाप्तवान्, Śi K2. 4 (for हयमेधेन लब्धवान्); 273. 58[b] खर्खडाः, Śi [*sup. lin.* हि खंडाः] K2 (for खुखुण्डाः); 308. 81[d] अतिवर्तते, Śi K1. 2 V1 B9 Da8 D5 (for इति वर्तते); 308. 87[b] नामवृत्तानुवाचिकं, Śi K2. 4 (for नापवृत्तं न चाधिकं); 308. 99[b] वर्तेतेत्येष निश्चयः, Śi K1. 2 (for अस्तीत्येष विनिश्चयः); 308. 107[d] समावृतौ, Śi K1 (for समाश्रितौ); 308. 114[b] क्रियापथचतुष्टयं, Śi K1. 2. 4. 7 D4. 9 (for द्वयीमथ चतुष्टयीम्); 308. 128[d], 129[d] किं तन्मुक्तस्य लक्षणं, Śi K1. 2. 4 (for किं तस्मिन्मुक्तलक्षणम्); 308. 135[c] गृहे शय्या तदप्येका, Śi K1. 2. 4 (for गृहे शयनमप्येकं); 309. 17[a] काले, Śi K1. 2. 4 (for लोके); 309. 19[a] संचित्वानेकम्, Śi K1. 2. 4 (for संचिन्वानकम्); 309. 24[b] -तुटिगो, Śi K1. 2 (for -त्रुटिशो); 309. 25[c] परप्रणीतमेतद्, Śi K1. 2. 4 (for परप्रणेतृनेयं); 309. 27[c] अमितरतः, Śi K2 (for अपि चरतः); 309. 28[b] गृध्रकुलपक्षिणां संघातः, Śi K1 (for वडगृध्रकुलपक्षिणां च संघाः); 309. 28[c] कदा न, Śi K1 (for कदने); 309. 32[c] शिरसि, Śi K2 (for चिरस्य); 309. 40[b] विवर्जनीकरोति, Śi K2. 4 (for विजर्जरीकरोति); 309. 48[a] पश्यते, Śi K1. 2 (for पच्यते); 309. 56[d] स्वयं हि, Śi K1. 2. 4 (for स्वकर्म); 309. 66[d] तन्महानिधिं, Śi K1. 2. 4 (for धर्मसंनिधिम्); 309. 81[c] स्वर्गे कृतावशायस्य, Śi K1. 2. 4 (for स्वर्गे कृतावकाशस्य); 310. 20[d] शरदीव, Śi K1. 2. 4 (for जोत्स्नामिव); 311. 24[d] वेदशास्त्राणि चाभिभिः, Śi K1. 2. 4 (for राजशास्त्राणि चाभिभो); 312. 13[c] बहुव्याडवृकाकीर्णा, Śi K1. 2. 4 (for बहुव्यालमृगाकीर्णा); 312. 39[d] एकैकध्येन, Śi K1. 4 (for एकैकश्येन); 313. 5[b] शास्त्रदृष्टेन कर्मणा, Śi K1. 2. 4 (for शास्त्रतः प्रत्यपूजयत्); 313. 7[c] महेंद्रस्य, Śi K1 (for च राजेन्द्र); 313. 23[d] तत्र भयं, Śi K1. 2 (for तदुभयं); 313. 30[d] शुभसंगतः, Śi K1. 2 (for प्रशमं गतः); 313. 43[c] समादीप्तं, Śi K1. 2. 4 (for ममापीदं); 316. 11[b] श्रेयं रक्षेदमत्सरात्, Śi K1. 2. 4 (for श्रियं रक्षेत मत्सरात्); 316. 29[c] क्रिमिर्, Śi K1. 2. 4. 6 Da4 G2 (for कृमिर्); 318. 41[d] शिबिकारुहाः, Śi K1. 2 (for शिबिकागताः); 318. 58[a] आपृच्छये, Śi K2 (for आपृच्छामि); 319. 12[c] प्रस्थितो, Śi K1. 2 G3 (for आस्थितो); 319. 18[c] पंचचूलप्रभृतयो, Śi K1. 2. 4 (for पञ्चचूडाप्रभृतयो); 319. 23[c] अवैक्षत, Śi [perhaps more accurate in context] (for उदैक्षत); 320. 16[a] मंदाकिनीं दिव्यां, Śi K1. 2. 4 (for मन्दाकिनीं रम्याम्); 320. 24[b] भोरित्येवमुदीरयन्, Śi K1. 2. 4 (for भो इत्येव समीरयन्); 320. 40[d] संकल्पेषु, Śi K1. 2. 4. 7 D4. 9 (for संजल्पेषु); 328. 49[c] पूजयामास तदा [submetric], Śi K1. 2 (for प्रयोजयामास तदा); 329. 5[7] जुह्वति Śi K2 (for जुहोति); 329. 6[1] मंत्रवाचो भवंति हि, Śi K1. 4 (for मन्त्रवादोऽपि हि भवति); 329. 14[3] अत्रिग्रह, Śi (for अश्विनोर्ग्रह); 336. 21[b] जगदायुना, Śi K1. 4 B6–9 D5 (for जगदायुषा); 336. 29[c/] जगाम तपसा योज्यं ब्रह्माणं लोकभावनं, Śi K1. 2. 4 (for जगाम तमसः पारं यत्राव्यक्तं व्यवस्थितम्);

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336. 38^{b} दधौ, Śi K1. 2 Dn4 (for ददौ); 336. 54^{b} निष्क्रियः, Śi K1. 2 (for निष्कलः); and 336. 58^{f} रागदोषविवर्जितः, Śi K1. 2 (for आशीःकर्मविवर्जितैः).

Besides the above selection of peculiar readings from the three sub-parvans of the Śānti found in Śi and allied K MSS., there is another class of readings which are shared by Śi with T2 (and a few other MSS.) which are worth being listed separately because the MS. T2 (= No. 3947 from the D. A. V. College Library, Hoshiarpur) must have been copied from an exemplar which states that the Śāntiparvan concluded at adhy. 320 (see p. 1811). The MS. T2 does nevertheless contain also the subsequent portion (adhy. 321–353), which must have been presumably supplied from another original. Now in their common readings up to adhy. 320, Śi T2 exhibit a number of scribal as well as grammatical irregularities, some few of which have been already listed in the preceding paragraph. A further selection of such cases from the three sub-parvans is presented below. *From the Rājadharma :* 25. 18^{b} अनसूयकः, Śi K1 Da1 T2 [which is a virtue] (for अभ्यसूयकः); 28. 33^{a} वायुराकाशमग्निश्च, Śi K1 T2 (for वायुमाकाशमग्निं च); 29. 99^{b} शाशिविंदवाः, Śi K1 T2 (for शाशबिन्दवः); 35. 30^{b} अदूषिता, Śi K1 D1 T2 G4 (for अदूषिका); 47. 61^{b} हरिः, Śi K1 T2 (for हविः); 56. 52^{c} स्त्रीरक्षिभिश्च युज्यंते, Śi D1 T2 (for स्त्रीरक्षिभिश्च सज्जन्ते); 59. 44^{d} स्पर्शानां, Śi K2. 4. 5 D1–6 T2 G2–4 M (for स्पशानां); 59. 140^{b} शब्दितो, Śi D1 T2 (for शब्दितं); 63. 3^{c} कौटिल्येयं, Śi [by corr.] K4. 5 D6. 8 T2 G2. 3 Ca (for कौलटेयं); 69. 26^{a} यथा पुत्रास्तथा पौत्रा, Śi K1–2. 4. 5 B2 D1–3. 5. 6 T2 (for यथा पुत्रास्तथा पौरा); 87. 25^{a} यथाकामं, Śi K3. 4 D4 T2 G1. 2 (for यथाकालं); 90. 21^{d} निपतंति प्रमादतः, Śi K2. 4 Dn D7 T G (for निपतन्ति प्रमाद्यतः); 98. 19^{d} विषये, Śi K1 T2 (for विषमे); 102. 10^{c} शूराश्च कृतविद्याश्च, Śi [*sup. lin.*; orig. शूराश्चाचलचित्ताश्च] K2–4 T2 (for शूराश्चपलचित्ताश्च); 103. 6^{a} यांति, Śi B0. 3. 4 Da1 D5 T2 M2 (for वान्ति); 103. 8^{c} प्रयांति, Śi K2 T2 G2 M (for प्रवान्ति); 105. 32^{d} कौसलाधिप, Śi K1. 2 T2 G1 (for कोसलाधिप); 118. 28^{a} शक्यं, Śi K1. 3 T2 G1 M2. 4 (for शक्या); 120. 5^{a} आदानं, Śi K1–4 V1 B1 D1. 4. 5. 7 T G1. 2. 4 (for आदान्त्यं — see p. 677); 121. 20^{a} ब्राह्मणमंत्रश्च, Śi K1. 2. 4 T2 (accepted as text against ब्राह्मणमंत्राश्च); 126. 4^{b} तदा, Śi K2. 4 D1 T2 (for सुरा); and 126. 44^{b} संगतिं, Śi K4 D1 T2 G1 (accepted as text against संगमं). *From the Āpaddharma :* 133. 12^{c} यथा न्याय्यं, Śi K4 D1 T2 (for यथान्यायं); 133. 18^{d} पराजयः, Śi K2. 4 T2 (for पराभवः): 136. 48^{b} कश्चिन्, Śi K1. 2 D1 T2 G1. 2 (for कच्चिन्); 136. 95^{c}, 107^{d}, 116^{d}, 118^{d}, 129^{b} रोमश [°शो], Śi K1. 2. 4 D1. 4. 7 T G1. 2. 5 M2. 4 (for लो°); 136. 138^{c} विश्वस्तात्, Śi K2. 4 Da T2 G1 (for विश्वासात्); 136. 183^{c} धनोघैर्, Śi K1. 2. 5 Dn1. n3 D2. 3. 9 T2 (for धनौघैर्); 138. 41^{c} देशेषु, Śi K1. 2. 4 D1 T2 (for वेशेषु); 139. 37^{c} परस्परं भवेत्पूर्वं, Śi K1–4 D1 T2 G1 M (for परं परं भवेत्पूर्वं); 139. 82^{a} एतं, Śi K2. 4 T2 (for एतद्); 141. 4^{c} यथा न्याय्यं, Śi K2 T2 (for यथान्यायं); 150. 22^{b} रक्षसे, Śi V1 Da D1. 4. 9 T2 M2 (for रक्ष्यसे); 159. 51^{b} क्षपाचरः, Śi B0. 5 D7. 9 T G1. 2. 5 (for क्षमाचरः, see page 944); 159. 66^{a} अमानुषेषु, Śi K1. 2. 4 B1 T2 (for अमानुषीषु); 159. 67^{b} मृण्मयं, Śi K4 D7. 9 T2 G1. 2. 5 (for मृन्मयम्); 160. 17^{b} कन्याषष्टिम्, Śi K1. 2. 4. 5 B4 Da Dn1. n3 D1. 2. 4. 5. 8 T2 M2. 4 (for कन्याः षष्टिम्); 160. 34^{c} महद्भिः, Śi K1. 2. 4 B3 D9 T2 (for मरुद्भिः); 160. 38^{a} सुवर्णाभं, Śi T2 G2 (for सवर्णाभं); and 166. 6^{c} च दृष्ट्वा, Śi K2 V1 B3 D1. 8 T2 G1. 2 (for चादृष्ट्वा). *From the Mokṣadharma :* 173. 19^{a} क्रिमयो, Śi K1. 2 Da3. a4 Dn1 T2 G1 (for कृमयो); 177. 35^{d} विस्तारं, Śi K1. 2 D6 T2 M1. 6 (for विस्तरं); 179. 12^{a} -गृहीता, Śi K1. 2

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Da$_2$ D$_{6.\,8.\,9}$ T$_2$ G$_2$ M$_{1.\,7}$ (for ग्रहीता); 181. 16^b ततस्, Ś$_1$ K$_1$ V$_1$ B$_{0.\,6.\,8.\,9}$ Da$_3$ D$_{4.\,9}$ T$_2$ (for तपस्); 183. 9^4 धर्मार्थयोगारंभस्, Ś$_1$ K$_1$ T$_2$ (for धर्मार्थयोरारम्भस्); 183. 13^a ससुखः, Ś$_1$ K$_{1.\,2}$ B$_{7.\,9}$ D$_5$ T$_2$ (for सुसुखः); 185. 3^2 [ऽ]निकेतनाः, Ś$_1$ K$_{1.\,2}$ V$_1$ T$_2$ (for [ऽ]निकेताः), and देवायतनानि, Ś$_1$ K$_{1.\,2}$ V$_1$ B$_{7.\,8}$ Da$_4$ T$_2$ G$_{3.\,6}$ M$_7$ (for देवतायतनानि); 186. 23^c -स्त्रियाश्, Ś$_1$ T$_2$ (for -स्त्रिया); 192. 109^c गृहीष्यसे, Ś$_1$ K$_{1.\,2.\,4}$ V$_1$ B$_{0.\,6-9}$ D$_{3.\,9}$ T$_2$ M$_7$ (for ग्रहीष्यसे); 201. 24^c अन्यकृताश्, Ś$_1$ K$_1$ D$_4$ T$_2$ (for अन्यकृताच्); 207. 21^d देहे संकल्पजैः, Ś$_1$ K$_2$ T$_2$ M$_7$ (for देहसंकल्पजैः); 209. 5^b योगीश्वरो, Ś$_1$ K$_{1.\,2.\,4.\,7}$ D$_{4.\,9}$ T$_2$ M$_{1.\,7}$ (for योगेश्वरो); 212. 18^d समापनः, Ś$_1$ K$_{2.\,4}$ T$_2$ (for समापना); 213. 18^c कालकांक्षी, Ś$_1$ T$_2$ G$_{2.\,3.\,6}$ M$_{1.\,6}$ (for कालाकाङ्क्षी); 215. 19^a च, Ś$_1$ K$_{1.\,2.\,4}$ T$_2$ (for हि); 219. 14^c कानापदो, Ś$_1$ K$_{1.\,2.\,4}$ Da$_4$ T$_2$ G$_{3.\,6}$ M$_7$ (for कान्नापदो); 219. 15^d स्थिरः, Ś$_1$ K$_{1.\,2}$ V$_1$ B$_3$ T$_2$ G$_{1.\,2}$ (for स्थितः); 219. 19^d तदा, Ś$_1$ K$_{2.\,4}$ T$_2$ (for तावत्); 220. 51^a वृषभो, Ś$_1$ K$_{1.\,2}$ D$_5$ T G$_{1.\,2}$ (for ऋषभो); 220. 71^b इंद्र, Ś$_1$ K$_{1.\,2}$ Ds$_1$ T$_2$ (for इन्द्रः); 221. 16^c कृतांजलिपुटा, Ś$_1$ K$_2$ D$_7$ T$_2$ G$_1$ M$_7$ (for °पुटो), and देवी, Ś$_1$ K$_{2.\,6}$ D$_7$ T$_2$ G$_1$ M$_7$ (for देवीं); 221. 61^d स्म, Ś$_1$ K$_{1.\,2}$ T$_2$ M$_5$ (for च); 224. 17^a एते, Ś$_1$ K$_{1.\,2.\,4.\,6}$ Dn$_4$ T$_2$ G$_1$ M$_5$ (for ये ते); 225. 8^a तुमुलम्, Ś$_1$ K$_{1.\,4}$ Da$_3$ D$_6$ T$_2$ M$_{1.\,5-7}$ (for तु मूलम्); 226. 29^c द्विजाग्रेभ्यो, Ś$_1$ K$_{1.\,2.\,6.\,7}$ Da$_4$ Ds T$_2$ M$_1$ (for द्विजाग्र्येभ्यो); 226. 30^c दमयंतीं, Ś$_1$ K$_{1.\,2.\,4}$ B$_{0.\,8}$ Da$_4$ T$_2$ G$_1$ M$_{1.\,6}$ (for मदयन्तीं); 226. 33^b साल्वराजः, Ś$_1$ K$_{1.\,2.\,4.\,7}$ D$_{4.\,6.\,9}$ T$_2$ M$_{1.\,5-7}$ (for शाल्वराजः); 227. 20^b ऊह्यमानो, Ś$_1$ K$_2$ T$_2$ M$_{1.\,6}$ (for उह्यमानो); 229. 15^c उत्तमानि, Ś$_1$ V$_1$ D$_7$ T G$_{1.\,3.\,6}$ (for मध्यमानि); 234. 15^a निश्रेणी, Ś$_1$ Da$_3$ D$_{4.\,6}$ T$_2$ G$_2$ M$_7$ (for निःश्रेणी); 250. 2^d लोकप्राणिभयंकरं, Ś$_1$ K$_{1.\,2.\,4}$ V$_1$ B$_{6.\,7}$ T$_2$ G$_2$ (for °भयंकरी); 250. 27^c मयाप्युक्तं, Ś$_1$ K$_{1.\,2}$ T G$_{1-3.\,6}$ (for मया ह्युक्तं); 256. 14^d यो यः श्रद्धः, Ś$_1$ K$_{1.\,6.\,7}$ T$_2$ (for यो यच्छ्रद्धः); 258. 22^b च मुच्यते, Ś$_1$ K$_{1.\,2.\,7}$ D$_{6.\,9}$ T G$_{1-3.\,6}$ M$_{5-7}$ (for प्रमुच्यते); 262. 35^c यथा न्याय्यं, Ś$_1$ K$_{1.\,7}$ D$_{4.\,9}$ T$_2$ (for यथान्यायं); 263. 10^b तथा, Ś$_1$ K$_1$ V$_1$ B$_7$ T$_2$ (for तदा); 263. 22^c आदत्त, Ś$_1$ K$_{1.\,2.\,4}$ T$_2$ (for आधत्त); 309. 70^a दुष्कृताः, Ś$_1$ K$_1$ T$_2$ (for दुष्कृतः); 310. 20^c धारयानः, Ś$_1$ K$_{1.\,2.\,7}$ Da$_{3.\,a4}$ Dn$_{1.\,n4}$ Ds D$_{2.\,4.\,8.\,9}$ T$_2$ G$_{1.\,2}$ (for धारयाणः); 312. 36^a संलापालापकुशलाः, Ś$_1$ K$_{1.\,2}$ D$_5$ T$_2$ G$_{1.\,2}$ (for संलापोल्लापकुशलाः); 312. 44^c यथा न्याय्यं, Ś$_1$ K$_1$ T$_2$ (for यथान्यायं); 313. 22^d भवेत्, Ś$_1$ K$_{1.\,2}$ T$_2$ (for स्मृतः); 316. 39^c शीघ्रं, Ś$_1$ K$_1$ T$_2$ M$_1$ (for शीघ्रां); 318. 42^c गतस्त्रीकाः, Ś$_1$ K$_{1.\,2.\,4}$ B$_7$ D$_3$ T G$_{1-3.\,6}$ (for शतस्त्रीकाः — to gloss over the contrast [?]). It is worth noting that after adhy. 320, where the original T$_2$ ends, there is not such specific or constant agreement between Ś$_1$ and the subsequent T$_2$.

Although Ś$_1$ has many passages missing owing to the damaged condition of the MS., it gives sufficient portion after the end of adhy. 320 (where original T$_2$ ended) — namely, 321. 1^a to 321 14^a; 328. 48^a to 329. 18^1; and 336. 16 to 65^b — to show that Ś$_1$ originally contained the पाञ्चरात्र portion, particularly that included in adhyāyas 327–339, which we have included within square brackets (see Crit. Notes at the beginning of adhy. 327 [p. 2226]). Amongst other characteristics of these thirteen adhyāyas, there is a certain laxity in observing strict grammatical rules. Now this is a feature of Ś$_1$ all along. We might note a few typical instances : *From the Rājadharma* — 50. 30^b (संक्षयेन with Ś$_1$ K$_1$ V$_1$ B Da$_1$ Dn$_1$ D$_{1-3.\,5-7}$ T$_1$ G$_{3.\,4}$ M$_2$); 80. 13^c विक्रीतुम् (Ś$_1$ K$_{1.\,2.\,4}$); 81. 12^d सनातना (Ś$_1$ K$_1$ D$_4$); 83. 30^a शंकमाणो (Ś$_1$ K$_2$ for शङ्कमानो); 84. 6^a दौष्कुलीयाश्, Ś$_1$

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K1 [against Pāṇini IV. 1. 142] (for दौष्कुलेय्याश्); 88. 4[a] ग्रामीयान्, Śi K1. 2. 4 Ca (for ग्रामेयान्); 112. 58[c] अधर्मिकाणां, Śi (for अधार्मिकाणां); 126. 40[d], 41[b], 42[d], 50[d] कृशतरा, Śi K1. 3. 4 (for कृशतरी [see Pāṇini IV. 1. 4]). *From the Āpaddharma* — 133. 2[c] अक्षयिनं, Śi K4 D1 (for अक्षयिणं); 135. 13[a] क्रियमानं, Śi K2 (for क्रियमाणं); 138. 59[a] वर्धमाणम्, Śi D1 (for वर्धमानम्); 139. 7[a] अतित्यिक्षुः, Śi (for अतित्यक्षुः); 140. 31[a] नैवोग्रेणैव चैवाग्रं [sic], Śi K2. 4 D1 (for नैवोग्रं नैव चानुग्रं); 140. 32[b] सौहृदत्वं च, Śi K1. 2. 4 D1 (for सौहृदं त्वयि); 149. 60[d] त्यक्षध्वं, Śi K1. 2. 4 V1 B2 Da1 D1 (for त्यजध्वं); 149. 66[a] अस्रुपात-, Śi K2. 4 D1 (for अश्रुपात-); 149. 81[a] बह्वल्पीकम्, Śi D1 (for बह्वलीकम्); 154. 8[d] आधीतं, Śi K1. 2 D1. 3 (for अधीतं); 156. 17[c] -प्रहीनस्य, Śi K1. 2. 4 Dn3 D1 G2 (for -प्रहीणस्य); 160. 4 — in this stanza, by putting the subject and predicate in the plural and the object in the singular, Śi K2. 4 D1 have entirely changed the sense; 160. 11[c] इवाकाशम्, Śi K2. 4 D1 (for अनाकाशम्, changing its purport); 162. 24[d] गृहपतेर्, Śi K (except K3) Dn1. n3 D1. 2. 3. 9 G1. 2 M1. 3. 4 (for ग्रहपतेर्), which alters the sense and the context altogether; 163. 13[d] -सभोपमं, Śi K1. 3. 5 B0. 1. 3-5 Dn1. n3 D2-4. 8 (for -सदोपमं), which gives the double saṁdhi; 166. 25[c] क्रिमिभिश्, Śi K1 V1 B0. 2-5 Da Dn1 D1. 3. 5 (for कृमिभिश्), and 167. 17[c] कुक्ष्यां, Śi K1 (for कुक्षौ). *From the Mokṣadharma* — 168. 49[b] अविधास्यामि, Śi (for अपिधास्यामि); 171. 11[b] विशमेनैव Śi; 173. 19[a] क्रिमयो, Śi K1. 2 Da3. a4 Dn1 T2 G1 (for कृमयो); 177. 17[b] विरोहनात्, Śi K1 (for विरोहणात्); 179. 5[b] प्रनश्यति, Śi K1 (for प्रणश्यति); 185. 26[a] मृगुना, Śi K1 (for मृगुणा); 186. 27[c] धार्मिकेन, Śi K1. 2. 4. 6. 7 Ds1 M1. 6 (for धार्मिकेण); 192. 106[b] तपोर्जितं, Śi K1. 2. 4 (for [अ]पवर्जितम्); 196. 18[b] प्रत्यक्षेन, Śi K1 (for प्रत्यक्षेण); 199. 26[a] -प्रहीनो, Śi K1. 2. 4. 7 Ds1 (for -प्रहीणो); 199. 29[d] परमेन, Śi K1 (for परमेण); 200. 27[d] दैतीयी, Śi K1 (for दैतेयी); 201. 6[d] प्राचेतसा[:], Śi K1. 2. 4 (for प्राचेतसो); 208. 9[a] प्रयोगेन, Śi K2. 4 B0. 7 D4. 5. 8. 9 (for प्रयोगेण); बडि in Śi consistently, as well as in a few K MSS. (for बलि in adhy. 216, 217, 218, 220); also 216. 11[c] ऐरावण-, Śi K1. 2. 4 (for ऐरावत-); 219. 17[c] प्रनुदेन्, Śi K1 (for प्रणुदेन्); 229. 7[d], 8[a] गृहानि, गृहानां, Śi K1. 2. 4 D5. 6 (for गृहाणि, गृहाणां); 241. 14[b] निर्नुदति, Śi K6. 7 V1 B0. 6-9 Da3 Dn4 Ds D2-9 T M1. 6 Ca. p (for निर्णुदति); 263. 40[d] सौहृद्येन, Śi K1 (for सौहृदेन); 274. 2[c] वासवेण, Śi K1 (for वासवेन); 309. 90[a] -परिवर्तकेण, Śi K2 (for °केन); and 316. 52[d] रिश्यति, Śi K1 (for रिष्यते). — This long list of grammatical lapses in Śi and allied MSS. should establish the fact that most of them were not considered by Śi and allied MSS. as lapses at all. They are, it will be noted, over and above what we generally regard as the Mahābhārata आर्षप्रयोगs.

The Kashmirian Version

The Kashmirian Version is constituted of MSS. which — after a careful study of the readings recorded on the collation sheets — establish their relatedness to an original MS. written in the Śāradā script of Kashmir. The MSS. are found written in the main in the All-India Devanāgarī script and, at times, also in the Bangāli script (as in the Bhīṣmaparvan MS. from the Dacca University Library, designated K4 in the Crit. App. of that parvan), and it would seem that, at times, they could have been available written even in the Telugu script, as in the MS. No. 3947, from the D. A. V. College Library in Hoshiarpur (East Panjab), which, in the

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Critical Apparatus of the present parvan, is, however, designated by the *siglum* T_2, as its relationship with the Śāradā version was discovered at a very late stage. To be consistent, the MS. T_2 is, therefore, not included in the Kashmirian version. Excluding the above MS., the Kashmirian version for the Śāntiparvan consists of MSS. designated K_1 K_2 K_4, giving all the three RĀM sub-parvans; K_3 K_5, only two, the RĀ, sub-parvans; and K_6 K_7, giving the M sub-parvan alone. The individual peculiarities of these seven "K" MSS., as regards additional and omitted passages, their agreement and disagreement with reference to $Ś_1$ and amongst themselves, are detailed on pp. XXIV–XLV above, and need not be repeated here.

The Kashmirian version is represented by seven MSS., the first three of which ($K_{1.2.4}$), constituting the primary Kashmirian group, show very intimate relationship with the Śāradā version. Thus these MSS., besides giving most of the characteristic $Ś_1$ readings, share with them, in the Rājadharma, 11* (with $K_{1.2.4}$ D_1) and 241* (with $Ś_1$ $K_{1.2.4}$); and, in the Mokṣadharma, 857*, 868*, 907* (all, with $K_{1.2.4}$, $Ś_1$ missing) and 884* (with $K_{1.2.4}$ V_1 marg.; $Ś_1$ missing). — In the Āpaddharma, we do not find any star-sharing of these MSS. with $Ś_1$. The following non-haplographical omission is shared by $K_{1.2.4}$ with $Ś_1$ in the Rājadharma, 29. 16^{cd}; in the Āpaddharma, 162. 12^{ab} (with D_1 also); and in the Mokṣadharma, 183 from the first न in 10^6 to तूक्तं in 10^7; 203. 27^{ab}, 35^{ab}; 218. 8^{cd}; 224. 16^{ab}; 329. 13^2 — as well as 272. 21^{ab}; 290. 110^{ab}; 294. 1^{ab}, 44^{ab}; 308. 26^d–27^c; 316 from वेदनः in 57^d to भावनि in 58^d; 317. 27^d–28^c; 322. 37^b–38^a ($Ś_1$ missing in the last eight cases). The haplographical omissions shared by K_1 in association with $Ś_1$ $K_{2.4}$ are the following. *In the Rājadharma*, 12. 113. 11^c–12^b with $Ś_1$ $K_{1.2}$ D_1; and 12. 109. 6^{ab}, with $Ś_1$ K_{2-4} D_1. *In the Āpaddharma*, 12. 139. 68–69 and 155. 9–10 (both, with $Ś_1$ $K_{2.4}$ D_1). *In the Mokṣadharma*, 12. 173. 14^c–15^a and 33^c–34^b; from खया in 36^c to पूर्णः in 37^c; 179. 2; 180. 23^c–24^b; 196. 21^{cd}; 221. 33^c–34^b; 229. 16^c–17^b; 231. 12^c–13^b, 21^c–22^b; 232. 25^{ab}; 261. 55; 320. 14^{cd}; 326. 31^{abcd} (all with $Ś_1$ $K_{2.4}$). There are besides the following 18 cases, where, however, $Ś_1$ is missing: 12. 250. 38^{bc}; 251. 16; 267. 8^{ab}; 270. 19^c–21^b; 277. 41; 283. 1^{cd}; 290. 6^c–7^b; 292. 9; 294. 41^{ab}; 298. 22^c–23^b; 300. 7; 306. 18; 308. 43; 314. 30^b–31^a; 326. 102^d–103^c; 331. 29^c–30^b; 339. 14^c–15^d; and 353. 3^b–4^a (all, with $K_{2.4}$).

As for the transpositions in $K_{1.2.4}$ shared with $Ś_1$, there is no such instance in the Rāja- and the Āpad- dharmas; but in the Mokṣadharma, there occur the following transpositions: 181. 10^{ab} and 10^{cd} as also 303. 19 and 20: both with $K_{1.2.4}$; and 312. 17^b and 18^b plus 318. 37 and 38: both with $Ś_1$ $K_{1.2.4}$.

In the Rājadharma, attention might be invited to the following select readings: 34. 30^b वसुंधरां (text); 34. 36^b अकल्मषम् (text), given by $Ś_1$ $K_{1.2.4}$ D_1 in place of वसुंधरा and अकण्टकम् respectively; 59. 72^a नीतिनिश्चयाः (in $Ś_1$ $K_{1.2.4}$ D_1) for भूरिदक्षिणाः; 65. 28^a परलोकगुरुं (in $Ś_1$ $K_{1.4}$ D_1: text) for सर्व°; 99. 12^c संग्रामरंगः (in $Ś_1$ $K_{1.2.4}$) for °यज्ञः; 110. 17^b वरम् (in $Ś_1$ $K_{2.4}$ D_1; text) for धनम्. *Āpaddharma* — 136. 209^c शुभकर्माणः (in $Ś_1$ $K_{1.2.4}$

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D1; text) for °कर्तारः. *Mokṣadharma* — 168. 25^d अंतरमध्ययोः (in Ś1 K1. 2. 4) for अन्तरमन्तयोः; 169. 37^d सत्यमेतत्परायणं (in Ś1 K1. 2. 4) for सत्यधर्मपरायणः; 170. 23^c विमुक्तेन (in Ś1 K1. 2. 4) for पुरा मह्यं; 177. 32^b [s]नुवर्तुलः (in Ś1 K1. 2. 4) for ऽणु वृत्तवान्; 178. 2^d वर्तयिते (in Ś1 K1. 2. 4) for चेष्टयते; 189. 10^b मिताशनः (in Ś1 K1. 2. 4 Ca) for तथा शमः; 189. 21^b ब्रह्मभूतो (in Ś1 K1. 2. 4 V1) for शान्तीभूतो; 193. 11^b स्तोताः (in Ś1 K1. 2. 4) for स्तोभाः; 196. 15^b रविं गत्वा (in Ś1 K1. 2. 4) for अलिङ्गत्वात्; 206. 2^a पदम् (in Ś1 K1. 2. 4) for परम्; 207. 11^d गृह्णीयाद्विचलं मनः (in Ś1 K1. 2. 4) for निगृह्णीयाद्विजो मनः; 217. 33^a दुष्कुलेयस् (in Ś1 K1. 2. 4 D4) for दौष्कु°; 221. 34^c -नामार्थकरा (in Ś1 K1. 2. 4) for -मानार्थकरा; 221. 86^a आदौ (in Ś1 K1. 2. 4) for शुचौ; 222. 12^a सर्वविद्या (in Ś1 K1. 2. 4) for पक्व°; 224. 1^b भारत (in Ś1 K1. 2. 4 V1) for कौरव; 224. 22^d मनस्तस्यातिवर्तते (in Ś1 K1. 2. 4) for परस्तस्य प्रवर्तते; 227. 15^b कामकर्मजवेन (in Ś1 K1. 2. 4) for अर्थकामरवेण; 228. 10^b प्रबोध- (in Ś1 K1. 2. 4) for -प्रतोदो; 228. 21^d यष्टिर् (in Ś1 K1. 2. 4) for सृष्टिर्; 228. 38^a शुद्धिः (in Ś1 K1. 2. 4) for बुद्धिः; 232. 15^a विषयान् (in Ś1 K1. 2. 4) for मनस्तु; 233. 4^d गुह्यमेतदनंतरं (in Ś1 K1. 2. 4) for गह्वरं ह्येतदन्तरम्; 235. 1^d चार्चयेत् (in Ś1 K1. 2. 4) for सुव्रतः; 235. 7^c उपास्यास्तिथयः (in Ś1 K1. 2. 4) for तथास्यातिथयः; 241. 8^b मूले (in Ś1 K1. 2. 4) for स्थले; 242. 3^d औरसान् (in Ś1 K1. 2. 4) for आत्मजान्; 242. 6^b खानि ते (in Ś1 K1. 2. 4) for वेश्मनि; 243. 3^b -देहवित् (in Ś1 K1. 2. 4 V1) for -वेदवित्; 245. 2^a सवितुश् (in Ś1 K1. 2. 4) for सहिताश्; 247. 1 the presumably incorrect ref. व्यास (in Ś1 K1. 2. 4) in place of भीष्म; 247. 5^c सौक्ष्म्यं (in Ś1 K1. 2. 4) for तैक्ष्ण्यं; 248. 8^d सहवाहनः (in Ś1 K1. 2. 4) for सपदानुगः; 256. 7^a श्रद्धावृत्तं (in Ś1 K1. 2. 4) for °वृद्धं; 256. 16^c स्वधर्मेवस्थितश् (in Ś1 K1. 2. 4) for स्ववर्त्मनि स्थितश्; 258. 73^b इष्टान् (in Ś1 K1. 2. 4) for शिष्टान्; 259. 6^a नश्येत (in Ś1 K1. 2. 4) for नास्यैतत्; 260. 8^a अतुलां (in Ś1 K1. 2. 4) for उत्तमां; 260. 25^c बर्हिर् (in Ś1 K1. 2. 4) for हविर्; 260. 27^b शकृतासितया (in Ś1 K1. 2 4) for °तामिक्षया; 260. 29^a यथार्थानि (in Ś1 K1. 2. 4) for यज्ञार्थानि; 260. 33^a ब्राह्मणप्रभवो धर्मो (in Ś1 K1. 2. 4) for °प्रभवो यज्ञो; 263. 4^d धर्मं (in Ś1 K1. 2. 4) for धनं; 308. 128^d किं तन्मुक्तस्य लक्षणं (in Ś1 K1. 2. 4) for किं तस्मिन्मुक्तलक्षणम्; 308. 135^c गृहे शय्या तदप्येका (in Ś1 K1. 2. 4) for गृहे शयनमप्येकं; 309. 17^a काले (in Ś1 K1. 2. 4) for लोके; 309. 19^a संचित्वानेकम् (in Ś1 K1. 2. 4) for °न्वानकम्; 309. 25^c परप्रणीतमेतद् (in Ś1 K1. 2. 4) for °प्रणेतृनेयं; 309. 56^d स्वयं हि (in Ś1 K1. 2. 4) for स्वकर्म; 309. 66^d तन्महानिधिं (in Ś1 K1. 2. 4) for धर्मसंनिधिम्; 309. 81^c स्वर्गे कृतावशायस्य (in Ś1 K1. 2. 4) for स्वर्गे कृतावकाशस्य; 310. 20^d शरदि (in Ś1 K1. 2. 4) for ज्योत्स्नाम्; 311. 24^d वेदशास्त्राणि चाभितः (in Ś1 K1. 2. 4) for राजशास्त्राणि चाभिभो; 313. 5^b शास्त्रदृष्टेन कर्मणा (in Ś1 K1. 2. 4) for शास्त्रतः प्रत्यपूजयत्; 313. 43^c समादीप्तं (in Ś1 K1. 2. 4) for ममापीदं; 316. 11^b श्रेयं रक्षेदमत्सरात् (in Ś1 K1. 2. 4) for श्रियं रक्षेत मत्सरात्; 319. 18^c पंचचूलप्रभृतयो (in Ś1 K1. 2. 4) for पञ्चचूडाप्रभृतयो; 320. 16^a दिव्याम् (in Ś1 K1. 2. 4) for रम्याम्; 336. 29$^{e/}$ जगाम तपसा योज्यं ब्रह्माणं लोकभावनम् (in Ś1 K1. 2. 4) for जगाम तमसः पारं यत्राव्यक्तं व्यवस्थितम्.

Besides the above selection of peculiar readings, there is another class of readings which are shared by Ś1 K1. 2. 4 with T2 and a few other MSS., and which are worth being listed separately, since the MS. T2 must have been copied from an exemplar which states that the Śāntiparvan concluded at adhy. 320, omitting, therefore, the concluding Nārāyaṇīya portion. Thus *from the Rājadharma:* 102. 10^c शूराश्च कृतविद्याश्च (in Ś1 K2-4 T2 [cf. Pañcatantra iv. 43]) for शूराश्चपलचित्ताश्च; 105. 32^d कौसलाधिप (in Ś1 K1. 2 T2 G1) for कोसला°; 121. 20^a ब्राह्मणमंत्रश्च (in Ś1 K1. 2. 4 T2 = text) for °मंत्राश्च; 126. 4^b तदा (in Ś1 K2. 4 D1 T2) for पुरा. *From the Āpaddharma:* 133. 18^d पराजयः (in Ś1 K2. 4. T2) for

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पराभवः ; 138. 41^{c} देशेषु (in Ś$_1$ K$_{1.\,2.\,4}$ D$_1$ T$_2$) for वेशेषु ; 139. 82^{a} एतं (in Ś$_1$ K$_{2.\,4}$ T$_2$) for एतद् ; 159. 66^{a} अमानुषेषु (in Ś$_1$ K$_{1.\,2.\,4}$ B$_1$ T$_2$) for °षीषु. *From the Mokṣadharma :* 185. 3^{a} [s]निकेतनाः (in Ś$_1$ K$_{1.\,2}$ V$_1$ T$_2$) for sनिकेताः ; 212. 18^{d} समापनः (in Ś$_1$ K$_{2.\,4}$ T$_2$) for °पना ; 215. 19^{a} च (in Ś$_1$ K$_{1.\,2.\,4}$ T$_2$) for हि ; 219. 19^{d} तद्वा (in Ś$_1$ K$_{2.\,4}$ T$_2$) for तावत् ; 220. 71^{b} इंद्र (in Ś$_1$ K$_{1.\,2}$ Ds$_1$ T$_2$) for इन्द्रः ; 263. 22^{c} आदत्त (in Ś$_1$ K$_{1.\,2.\,4}$ T$_2$) for आधत्त ; 313. 22^{d} भवेत् (in Ś$_1$ K$_{1.\,2}$ T$_2$) for स्मृतः. It is worth noting that after adhy. 320, there is not such constant agreement between Ś$_1$ and T$_2$, T$_2$ actually declaring : शान्तिपर्व संपूर्णम्.

The Bangāli Version

In all, six MSS. B$_{0-5}$ of this version have been used for the first two (i. e., the Rājadharma and Āpaddharma) sub-parvans of the Śāntiparvan, and five MSS. have been used for the third (Mokṣadharma) sub-parvan.

Of the Rājadharma star-passages in B$_0$, there are two which are peculiar to the B version alone, viz. 138* and 266*, being shared by B$_0$ with B$_{4.\,5}$, and with B$_{1.\,2.\,4.\,5}$ Da respectively ; and two which belong to the V B D group alone : viz., 136* and 156*. In the Āpaddharma and in the Mokṣadharma, B$_0$ has no specific extra passage. As for B$_1$, in the Rājadharma it gives stars 81* and 103*, both of which are peculiar to it. In the Āpaddharma 408* is the only star-passage found in B$_1$ alone. In the Rājadharma there is no star-passage peculiar to B$_2$ alone, while in the Āpaddharma there is only one case, 447*, of the kind. As to B$_3$, it gives — on marg. — only one star-passage, 28*, not found in any other MS. in the Rājadharma. The only solitary star-passage found in B$_3$ is 376* (in Āpad), while 403* is found (also in Āpad) in B$_3$ along with B$_{0.\,5}$ only.

B$_4$ offers, in the Rājadharma, 140* as the only solitary star-passage, while 138* it shares, with B$_{0.\,5}$ only. In the Āpaddharma, there is no specific extra-passage. In the Rājadharma, B$_5$ gives 138* shared by B$_{0.\,4}$, and 266* shared by B$_{0-2.\,5}$. — In the Āpaddharma, 403* is shared by B$_{0.\,3.\,5}$ only.

In the Mokṣadharma, B$_6$ gives 869*, B$_7$ 780*, B$_8$ 718*, and B$_9$ 666* plus 826*, which are severally peculiar to the MSS.

In the Āpaddharma, we have a fixed group of basic sharers : namely, K$_{3.\,5}$ V$_1$ B and Da Dn$_{1.\,n3}$ D$_{2.\,3.\,5.\,8}$, as illustrated in 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401*. In the Mokṣadharma, likewise, star-passages are shared by the following group of MSS. : K$_6$ V$_1$ B$_{0.\,6-9}$ Da$_{3.\,a4}$ Dn$_{1.\,n4}$ Ds D$_{2.\,3.\,5.\,8}$: the instances being — 649*, 651*, 786*, 805*, 810*, 813*, 836*, 848*, 851*, 866*, 887*, 891*, 904* and 905*.

Coming to omitted passages in the B version, in the Rājadharma, we have the following cases of non-haplographical omissions : 69. 32$^{c.1}$ (shared with V$_1$ B Da) ; 101. 33$^{a.b}$ (shared with K$_5$ V$_1$ B Da Dn D$_{2.\,3.\,5.\,6.\,8}$) ; and 126. 45$^{a.b}$ (shared with K$_5$ B Da Dn D$_{2.\,3.\,5.\,6.\,8}$). In the Āpaddharma, shared non-haplographical omissions are illustrated in 12. 136. 112–114 (with V$_1$ B$_{0.\,1.\,5}$ Da) and 140. 7^{a} (with B$_{0.\,3.\,5}$). Of shared non-

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haplographical omissions in B, in the Mokṣadharma, the following can be mentioned : 12. 169. 9^{cd}, 11^{ef} and 12^{ef}, with K_6 V_1 $B_{0.\,6-9}$ $Da_{3.\,a4}$ Ds_2 $D_{3.\,5.\,7}$ G_2 $M_{1.\,5-7}$.

The following transpositions occur in the B version with the sharing MSS. noted : *In the Rājadharma* : 47. 20 and 21 with $K_{2.\,4}$ V_1 $B_{0.\,2-5}$ Da Dn $D_{2.\,3.\,5.\,6}$; 47. 39 and 40 with V_1 B Da Dn $D_{2.\,3.\,5.\,6}$; 68. 15 and 16 with K_1 V_1 B Da Dn $D_{2.\,3.\,5-7}$ T $G_{1.\,2.\,4}$ M ; 81. 28^{ab} and 28^{cd} with K_5 V_1 B Da Dn $D_{2.\,3.\,5.\,6.\,8}$; and 111. 6 and 7 with $K_{4.\,5}$ V_1 $B_{0.\,3-5}$ $D_{2.\,3.\,5.\,6.\,8}$. — *In the Āpaddharma* : 12. 157. 3^{ab} and 3^{cd} with V_1 B Da $D_{5.\,7}$ T $G_{1.\,2.\,5}$ $M_{1.\,3.\,4}$; and *in the Mokṣadharma* : 12. 169. 11^{cd} and 11^{ef} with K_6 V_1 $B_{0.\,7-9}$ $Da_{3.\,a4}$ $Dn_{1.\,n4}$ Ds $D_{2.\,3.\,5}$; 169. 12^{ab} and 12^{cd} with K_6 V_1 $B_{0.\,6-9}$ $Da_{3.\,a4}$ Ds_2 $D_{3.\,5.\,7}$ G_2 $M_{1.\,5-7}$; 169. 13 and $14^{ab:cd}$ with K_6 V_1 $B_{0.\,6-9}$ $Da_{3.\,a4}$ Ds_2 $D_{3\ 5.\,7}$ G_2 ; 220. 100^{cd} and 100^{ef} with K_6 V_1 $B_{0.\,6-9}$ $Da_{3.\,a4}$ $Dn_{1.\,n4}$ Ds $D_{2-6.\,8}$; and 322. 3^{ab} and 3^{cd} with K_6 $B_{0.\,6-9}$ $Da_{3.\,a4}$ $Dn_{1.\,n4}$ Ds $D_{2\ 3.\,8}$.

Of Appendix passages, B gives No. 4 (in the Rājadharma) as also No. 28 (in the Mokṣadharma), which are shared by the entire N Recension, besides No. 32 (in the same sub-parvan) shared by N plus T G.

The Devanāgarī Version

The Devanāgarī version in the Śāntiparvan includes (i) the version of Arjunamiśra (Da), of Nīlakaṇṭha (Dn), and of Vidyāsāgara (Ds), and (ii) the Devanāgarī version represented by the D MSS. we have spoken of. The composite Devanāgarī manuscripts may be roughly divided into three groups : (1) The first is D_1, which frequently agrees with $Ś_1$ K in opposition to other D manuscripts, and might have been with equal cogency classed, under the K version. (2) Next, there is the group $D_{2.\,3.\,5.\,6.\,8}$, which generally agrees with B Da Dn Ds. (3) Of the remaining Devanāgarī manuscripts, D_7 is in a class by itself, presenting many readings which are almost the same as those of the Southern Recension. Groups 1 and 2 are frequently seen in combination, and we accordingly very often get a stock group of agreeing MSS. such as B Da Dn $D_{1-3.\,5\ 6.\,8}$.

In the Rājadharma, D_1 presents only one solitary star-passage, 120*, and two more with a very limited sharing, namely, 11* (with $K_{1.\,2.\,4}$; $Ś_1$ missing), and 288* (with $Ś_1$ $K_{1\ 2}$). In the Āpaddharma, there are three cases of N minus B : viz., 301*, 324* (with $Ś_1$ $K_{1.\,2.\,4}$ $D_{4.\,9}$) and 412* (with $Ś_1$ K V_1 Da Dn_1 n_3 $D_{2-4.\,7-9}$ T G_5).

Turning to the D_2 star-passages in the Rājadharma, we find that, they are shared by the group consisting of $K_{4.\,5}$ V_1 B Da Dn $D_{3.\,5.\,6.\,8}$, as instanced in 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. — In the Āpaddharma, most of the star-passages are also shared by the group consisting of $K_{3.\,5}$ V_1 B Da $Dn_{1.\,n3}$ $D_{2.\,3.\,5.\,8}$, as exemplified in 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401*. — In the Mokṣadharma, the stars in D_2 are shared by a group consisting of K_6 V_1 $B_{0.\,6-9}$ $Da_{3.\,a4}$ $Dn_{1.\,n4}$ Ds $D_{3.\,5.\,8}$, as illustrated by 649*, 786*, 887*, 891*, 904*, and 905*.

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D_7, although written in Devanāgarī characters, shows its relationship to the S Recension by the number of exclusively S Recension stars that it gives. In the Rājadharma, D_7 gives no less than 59 star-passages common to the entire S Recension, but with no sharer from the N Recension.

In the Āpaddharma, D_7 gives two solitary star-passages and ten shared by the S Recension exclusively. D_5 appears as the only solitary sharer of D_7 in the following star-passages in the Mokṣadharma: 707*, 709*, 728*, 739*, 768* and 782*. D_7 shares the following stars with the S Recension exclusively: 462*, 466*, 468*, 470*, 483*, 485*, 492*, 547*, 586*, 588*, 603*, 634* and 670*.

Turning to omissions in D_1, in the Rājadharma, we meet the following omissions without haplography: 12. 29. 85^{cd} (with $Ś_1$ K_1); 47. 80*, lines 1–2 (with $Ś_1$ $K_{1-3.5}$ $D_{4.8}$); 123. 2^{cd} (with $Ś_1$ $K_{2.4}$); 16. 23*, line 2 (with $K_{1.2.4}$); and 12. 1^{cd} (with K_2 alone). — The shared non-haplographical omissions in the Āpaddharma are: 162. 12^{ab} (with $Ś_1$ $K_{1.2.4}$); 139 from नराधिप (in 7^b) up to ब्रूहि (in 7^d), and 139. 8: both, with $Ś_1$ $K_{2.4}$; 133. 1^{cd} and 136. 82: both, with K_2; 163. 13^b–14^c (with $K_{2.4}$); and 149. 70^c–71^a (with K_4).

The shared non-haplographical omissions in the Rājadharma in group II, viz., $D_{2.3.5.6.8}$ — are: 101. 33^{ab} (with K_5 V_1 B Da Dn $D_{2.3.5.6.8}$); 126. 45^{ab} (with K_5 B Da Dn $D_{2.3.5.6.8}$); and 61. 19^{cd} (with $D_{3.5.6}$). In the Āpaddharma, there is not even a single shared omission without haplography. In the Mokṣadharma, the shared non-haplographical omissions are the following: 254. 12^{ab} (with K_4 V_1 $B_{0.6}$ Da_3 $Dn_{1.n_4}$ Ds $D_{3.8}$); 326. 45^{ab} (with K_6 B_0 $Dn_{1.n_4}$ Ds $D_{3.8}$); and 261. 56^{ef} (with B_7). Shared non-haplographical omissions in D_7 in the Rājadharma are: 12. 16. 12^c–13^b (with $K_{1.2}$); 101. 26^{ab} (with S); 49. 41^{ef} (with T G); 14. 35 (with T_2 G_1); and 75. 19^c–20^d (with G_2). — In the Āpaddharma, the shared omissions without haplography are: 12. 133. 1^d–3^c, 161. 37^a, and 165. 28^{ab} (all, with S); 138. 41–43 (with T_1 $G_{1.2.5}$); and 153. 11^b (with T_1 G_5). Lastly, in the Mokṣadharma, the shared non-haplographical omissions are: 169. 11^{ef} and 12^{ef} (both, with K_6 V_1 $B_{0.6-9}$ $Da_{3.a_4}$ Ds_2 $D_{3.5}$ G_2 $M_{1.5-7}$); 225. 14^{ab} (with T $G_{1-3.6}$ M_5); 194. 10^c–11^d, 210. 24^{ef}, 216. 15 and 16^{ef}, 326. 105^{ef} (all, with T $G_{1-3.6}$); 312. 24^{ab} (with T $G_{1.3.6}$); 330. 32^{ef} (with T $G_{2.3.6}$); 169. 12^{ab} (with T $G_{1-3.6}$ $M_{1.5-7}$); 187. 19^{cd}, 308. 19^{cd}, and 337. 40^{ef} (all, with T_1 $G_{3.6}$); and, finally, 187. 15, 233. 7^a–8^b (both, with $G_{1.3.6}$).

In the Rājadharma, the Appendix I (No. 4), given by almost all other N MSS., is absent in D_7; while App. Nos. 1, 2, 3, 8, 9, 10, 11, 12 and 13 are present in D_7 with the entire S Recension. No. 6 is peculiar only to D_7 in the D version. — In the Mokṣadharma, D_7 gives No. 28, which constitutes exclusively an N Appendix; No. 31 and 32, which belong to NS minus M; and No. 17 B, which appears to be an S insertion.

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The Telugu and Grantha Versions

Having its location on the border-line of Northern and Southern India, the Telugu version is too often an indiscriminate blend of the Northern and Southern Recensions, and is rarely of much independent value for Text-critical purposes (cf. Ādi, Prolegomena, p. LXXII). On the one hand, it is constantly running into the contiguous Grantha version (see T G passages cited below), but rarely into the Malayālam version alone. It is, on the other hand, frequently conflated with N passages, e. g., in the Rājadharma, 73*, 79*, 80*, 248* (all, with N T G), and 86*, 261* (both, with Ś K T G). In the Āpaddharma, 429* (with N T G) and 412* (with Ś K T G_5); and in the Mokṣadharma, 524*, 556*, 636*, 788*, 798*, 840*, 860*, 861* and 892* : (all conflated with N T G).

T_1 by itself, however, is not entirly free from the Northern element : witness for instance, the following passages — 146* (N T_1) in the Rājadharma, and 902* (N T_1 G) in the Mokṣadharma. Individual insertions in T_1 are rare, 906* in Mokṣadharma being the only instance ; but T_2 gives a number of them : e. g., 19*, 58*, 170*, 275* in the Rājadharma ; 344*, 390*, 392* and 450* in the Āpaddharma ; and 456*, 474*, 495*, 656*, 686*, 741* and 773* in the Mokṣadharma.

The Telugu and Grantha, as near neighbours, are much more allied than the Grantha and Malayālam. T agreements with G are quite frequent, but T or G agreements with M are extremely rare. The T G (with D_7) passages are numerous and scattered throughout the text : 16*, 41*, 53*, 69*, 74*, 171* and 195* in the Rājadharma ; 303*, 345*, 405*, 406* and 424* in the Āpaddharma ; and 703*, 745*, 746*, 749*, 752*, 794*, 806*, 807*, 816*, 820*, 822*, 823*, 885* and 886* in the Mokṣadharma.

The eight individual MSS. falling under the T G versions have, however, vagaries of their own, and very often fall together into such a large number of combinations that, viewed as a whole, it is difficult to make a correct discrimination between their values, or the values of the versions which comprise them. Thus, we have :

In the Rājadharma —

D_7 T $G_{1.2}$ ins. 83* and 84* ; D_7 T_1 $G_{1.2}$ ins. 85* ; D_7 T $G_{1.2}$ ins. 87*, 91* ;
T $G_{1.2.4}$ ins. 96* ; and T_2 G_1 ins. 165*, 196*, 240*.

In the Āpaddharma —

T_2 G_1 ins. 431* (solitary case).

In the Mokṣadharma —

T $G_{1-3.6}$ ins. 886* ; T $G_{1.3}$ ins. 721* and 731* ;
T G_{1-3} ins. 723* and 725* ; T $G_{3.6}$ ins. 761* ;
T G_3 ins. 740* ;

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T_1 $G_{1.3}$ ins. 711*;

T_1 $G_{3.6}$ ins. 825*, 896*, 900* and 910*; and

T_2 $G_{1.2}$ ins. 883*.

It will be seen from the above statement that most of the additional passages in G have crept into it through the intervention of T; that direct accretions (without T) occur only sporadically: and these not in G as a whole, but in individual MSS. of the G version. These are:

G_2 — 125* and 218* in the Rājadharma;

G_2 — 452* in the Āpaddharma; and

G_2 — 459*, 493*, 738*, 767* and 799* in the Mokṣadharma.

G_{3-6} have no specific star-passages of their own.

Turning to omissions in T_1, in the Rājadharma, it presents the following shared omissions without haplography: 12. 101. 26^{ab} (with D_7 T_2 G M); 49. 41^{ef} (with D_7 T_2 G); 122. 282*, line 3 (with T_2 $G_{1.2.4}$ M_2); 29. 121^{bc}, 128^{bc}, 136^{bc} (all, with G); 29. 73, 86^{bc}, 92^{bc}, 97^{bc}, 103^{bc}, 112^{bc} (all, with $G_{1.3.4}$); 47. 91*, line 1 (with $G_{1.2}$); 29. 63^{c}, and 80. 2^{a}–4^{b} (both, with G_3); and 120. 41^{ab} (with G_4).

In the Āpaddharma, omissions without haplography are: 12. 133. 1^{d}–3^{e}, 161. 37^{a}, and 165. 28^{cb} (all, with D_7 T_2 $G_{1.2.5}$ M); 138. 41–43 (with D_7 $G_{1.2.5}$); 153. 11^{b} (with D_7 G_5); 129. 5^{ab} (with T_2 $G_{1.2.5}$ M); 136 from रन्ती (in 18^{a}) up to पुरा (in 18^{b}); and 150 from रन्ती (in 1^{a}) up to पुरा (in 1^{b}) (both, with G_5).

In the Mokṣadharma, shared non-haplographical omissions are: 169. 12^{ab} (with D_7 T_2 $G_{1-3.6}$ $M_{1.5-7}$); 194. 10^{c}–11^{d}, 210. 24^{ef}, 216. 15, 16^{ef}, 314. 5^{cd} and 326. 105^{ef} (all, with D_7 T_2 $G_{1-3.6}$); 312. 24^{ab}, 330. 64^{cd} (both, with D_7 T_2 $G_{1.3.6}$); 187. 19^{cd}, 308. 19^{cd}, 337. 40^{ef} (all, with D_7 $G_{3.6}$); 177. 38^{ab} (with T_2 $G_{1-3.6}$ M_5); 213. 11^{ab}, 256. 22^{cd}, 326. 34, 70^{cd}, 335. 4^{ef} (all, with T_2 $G_{1-3.6}$); 306. 36^{d}–37^{a} (with T_2 $G_{1.3.6}$); 292. 31^{cd} (with T_2 $G_{3.6}$); 173. 12^{ab} and 241. 7–8 (both, with $G_{1.3.6}$); 284. 12^{cd} (with $G_{1.3}$); 316. 51–52 (with $G_{1.6}$); 177. 33^{bc} (with $G_{2.3.6}$); 306. 75^{cd} (with G_3); and 292. 16^{c}–24^{a} (with G_6).

As to the Appendix passages, in the Rājadharma Nos. 1, 2, 3, 8, 9, 10, 11, 12 and 13 are found in T_1 being shared with D_7 S; whereas No. 4 is shared by D_7 T $G_{1.2}$. Appendix I, No. 5 and No. 7 are absent in T_1. While No. 5 is found in T_2 alone*.

* In the Rājadharma, adhyāya 40 describes the installation of the great Yudhiṣṭhira on the throne. At the end of this adhyāya, the MS. T_2 alone inserts a longer additional passage of eighteen lines containing mainly a sort of phalaśruti which is inserted usually either at the end of the Parvan or at the end of sub-parvan. But here, at the end of adhyāya 40, the case is quite different. Hence it is quite inappropriate to insert a longer passage at this stage. The MS. T_2 does not end here. It nevertheless does contain also the subsequent portion of the Rājadharma. It would appear that the Shastrin-scribe who copied T_2 thought it appropriate to insert a phalaśruti passage on this memorable and auspicious occasion.

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In the Mokṣadharma, we find in T_1, App. I, No. 17 B (with D_7 T_2 $G_{1-3.6}$ M_5); No. 27 (with $G_{3.7}$); No. 31 (with D_7 T_2 $G_{1-3.6}$); and No. 32 (with $K_{1.2\,4.6}$ V_1 $B_{0.6-9}$ Da_8. a_4 Dn_1. n_4 Ds $D_{2.8.5.7.8}$ T_2 $G_{1-3.6}$) — the M version being conspicuous by its absence in the last two cases. In all other respects, the other MSS. in the G version agree with T_1. Hence it is not necessary to record them here.

The Malayālam Version

The comparative purity of the Malayālam version, which is located and isolated in the extreme south-west (like the Śāradā version in the extreme north-west), is shown, on the one hand, by its almost entire freedom from the large number of additional passages which encumber the T G and the Vulgate ; as also by its independent agreement, on the other hand, with the Śāradā version. It will suffice to say that, in its general agreement — sometimes with $Ś_1$ K and sometimes with B — M has kept itself largely free from the T G passages mentioned above. While forming an integral part of the Southern Recension, the Malayālam version likewise has its own peculiarities, which distinguish it clearly from the T G versions, as regards insertions. Here is a list of T G insertions, which are found lacking in the Malayālam version : 16*, 41*, 53*, 69*, 74*, 171*, and 195* from the Rājadharma ; 303*, 320*, 405*, 406*, and 424* — all with D_7 T G — from the Āpaddharma ; and 703*, 745*, 746*, 749*, 752*, 794*, 806*, 807*, 816*–820*, 822*, 823* and 886* from the Mokṣadharma. On the other hand, M also presents a certain number of specific insertions which are not known to the Telugu and the Grantha versions : such, for example, as : 17*, 95*, 98*, 135* and 143* — shared by M_1 with M_3 in the Rājadharma ; 305*, 416*, 426*, 451* and 453* — shared by M_1 with $M_{3.4}$; and 454* — shared by M_3 with M_1 in the Āpaddharma ; and, finally, 584*, 671*, 697*, 726*, 737*, 760* and 792* by $M_{1.5-7}$ in the Mokṣadharma.

In the Āpaddharma, M_2 has 400* and 436* as solitary star-passages. M_5 gives in the Mokṣadharma, 10 star-passages peculiar to itself, these being : 472*, 587*, 692*, 698*, 712*, 776*, 796*, 801*, 894* and 897*. M_7 gives two solitary star-passages in the Mokṣadharma : 710* and 917*.

Turning to omissions in the Rājadharma, it is somewhat curious that four omissions (49. 41^{def}, 91. 27^{bc}, 110. 15^{cd}, and 124. 69^{ab}) are non-haplological and shared by the M version alone ; 111. 259*, lines 1–2, being non-hapl. and common to M plus G_1. — In the Āpaddharma, the omission of 12. 129. 5^{ab} belongs to the entire S, while the following three omissions belong to D_7 S : 133. 1^{d}–3^{c}, 161. 37^{a}, and 165. 28^{ab} (all, non-hapl.). The following three omissions are shared by $M_{2.8}$ with M_1 136. 117^{ef}, 156. 5^{d}–6^{a}, and 163. 15^{ef} ; while 162. 39^{ef} is shared by $M_{3.4}$ with M_1. The omission of 160. 83^{cd} is common to M plus T_2 G_1 ; while 165. 2^{ef} and 23^{c}–24^{b} are shared by M_3 with M_1 alone. — In the Mokṣadharma, quite a large number of omissions in M_1 are limited to the entire M version ; namely, 12. 169. 13^{ef}, 23–24, 32–33, 35–36 ; 278. 16–17 ; 292. 14^{ab} ; 299. 16 ;

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308. 87^{d}–88^{a}; 309. 29^{a}, as also from मनो (in 29^{b}) up to सुखं (in 29^{c}); 314. 45; and 332. 21 —all, without haplology. The following omissions have a solitary sharer absent from the M version : thus M minus M$_5$ in 169. 34, 262. 15^{c}–16^{b}, 308. 86^{bc}, and 336. 31^{cd} : all, non-haplological. Some are more or less sporadic cases with several mixed sharers : for example, 312. 31–32 (hapl., with Ś$_1$ K$_{1.\ 2.\ 4}$ M$_{1.\ 7}$); 261. 5^{d}–6^{a} (hapl., with Ś$_1$ K$_{2.\ 4}$ M$_{6.\ 7}$); 335. 68^{a}–69^{b} (hapl., with K$_{1.\ 2.\ 4}$ M$_{1.\ 6.\ 7}$); and 293. 47^{c}–49^{b} (hapl., with K$_{2.\ 4}$ M$_{1.\ 7}$).

As to transpositions in the M version, in the Rājadharma, the two cases—92. 49^{ab} and 49^{cd}, as also 50^{ab} and 50^{cd} — are common to D$_7$ S ; while four more are shared by the majarity of MSS. from both the recensions 29 : 39^{abcd} and 39^{ef}; 111. 11 and 12 ; 68. 15 and 16 ; and 68. 27 and 28. — In the Āpaddharma, there are two transpositions common to D$_7$ S, viz., 137. 62^{ab} and 62^{cd}, and 149. 91^{cd} and 92^{ab} ; and two more are found shared with S MSS. along with a few sporadic N MSS. : namely, 131. 10^{cd} and 10^{ef} (with K$_3$ D$_{4.\ 7}$ S), and 157. 3^{ab} and 3^{cd} (with V$_1$ B Da D$_{5.\ 7}$ T G$_{1.\ 2.\ 5}$ M$_{1.\ 3.\ 4}$). In the Mokṣadharma, M$_1$ also has two transpositions : 254. 12^{ab} and 12^{cd} (shared with K$_{1.\ 2.\ 6.\ 7}$ B$_{7-9}$ Da$_4$ D$_{4-7.\ 9}$ T G$_{1-3.\ 6}$ M$_{5-7}$), and 319. 15^{ab} and 15^{cd} (shared with M$_{5-7}$).

As to the Appendix passages in M$_1$, Nos. 1–3 and 8–13 in the Rājadharma are found common to D$_7$ and the entire S.

Regarding the status and merit of the Malayālam version in general, P. P. S. Sastri writes in the Introduction (p. iii) to his edition of the Āraṇyaka-parvan as follows : " Not having been subject to Nāyak influence in any manner whatsoever, the tradition handed down by the Malayālam manuscripts preserved the Grantha text in a purer and more unmixed form than even some comparatively early Grantha manuscripts, as the Malayālam MSS. do not at all seem to have come into contact with the Northern Recension until very recent times." With reference to this remark, Dr. V. S. Sukthankar observes : "this is in substantial agreement with what I had stated in my Prolegomena* to the Ādiparvan regarding the Malayālam version, namely, that it is " the best Southern Version." This does not mean, of course, that it is necessarily the best version of the Epic deserving acceptance everywhere.

THE RECENSIONS OF THE ŚĀNTIPARVAN

The seven versions of the text-tradition of the Śāntiparvan that we have thus far studied group themselves into two main Recensions : the Northern consisting of the first four versions : Śāradā, Kashmirian, Bengali, and Devanāgarī ; and the Southern, consisting of the last three versions : Telugu, Grantha and Malayālam.

There are some twenty-one additional passages (a total of 534 lines) presented by the *entire* Northern Recension, with the exclusion (or inclusion) of a few sporadic MSS., which we might ignore for our present purpose :

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* Ādiparvan, Prolegomena, p. LXXIII.

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Rājadharma — Fifteen star-passages : 4*, 10*, 20*, 23*, 24*, 37*, 45*, 73*, 146*, 160*, 237*, 249*, 257*, 296* and 297* ; plus Appendix No. 4 (lines 64).

Āpaddharma — None covering the entire recension.

Mokṣadharma — Four star-passages : 490*, 653*, 756*, 852*, plus Appendix No. 28 (lines 435).

The Early-Northern group gives ten extra passages (a total of 22 lines), namely :

Rājadharma : 11*, 241*, 288* = 3 star-passages ; as also seven from the

Mokṣadharma : 593*, 622*, 856*, 857*, 868*, 884*, 907*, making a Total of 10 stars.

The Late-Northern group as a whole gives 169 added passages (a total of 327 lines) :

Rājadharma — 7*, 8*, 25*, 40*, 46*, 48*–52*, 57*, 65*, 66*, 71*, 72*, 75*, 78*, 89*, 91*, 93*, 100*–102*, 105*–108*, 112*–116*, 119*, 130*, 132*, 133*, 136*, 152*, 156*, 183*, 186*, 204*, 211*, 213*, 229*, 262*–265*, 270*, 271*, 286*, 287*, 291*, 295*, 299*, 300* : Total stars 57.

Āpaddharma — 307*, 309*–312*, 314*, 316*, 317*, 319*–322*, 347*–350*, 357*, 358*, 361*, 363*–366*, 368*, 370*, 372*–374*, 379*–381*, 383*, 385*, 386*, 388*, 396*, 397*, 401*, 402*, 409*, 413*, 414*, 422*, 427*, 435*, 439*, 440* : Total stars 47.

Mokṣadharma — 458*, 475*, 488*, 491*, 496*, 499*, 500*, 503*, 509*, 520*, 540*, 559*, 626*, 631*, 649*–651*, 654*, 675*, 684*, 685*, 689*–691*, 693*–695*, 701*, 706*, 715*, 716*, 735*, 736*, 743*, 747*, 750*, 753*–755*, 769*, 771*, 775*, 786*, 787*, 790*, 795*, 805*, 809*, 810*, 813*–815*, 833*, 836*, 838*, 846*, 848*, 851*, 866*, 876*, 887*, 891*, 901*, 904*, 905* : Total stars, 65.

The additions presented by the M Version are only eight, three extra passages in the Āpaddharma — 305*, 378*, 416*; and five in the Mokṣadharma, 671*, 697*, 737*, 760* and 792* (a total of nine lines). The additions by the S Recension as a whole (with D_7 from the D version) is a formidable list of no less than 918 lines (including nine App. passages).

Rājadharma — 13*, 14*, 21*, 26*, 27*, 29*–32*, 35*, 47*, 62*, 109*–111*, 122*, 126*–129*, 134*, 139*, 141*, 142*, 144*, 153*–155*, 157*–159*, 163*, 164*, 166*–169*, 173*, 175*, 178*–181*, 184*, 185*, 187*–193*, 198*–201*, 203*, 208*–210*, 223*–226*, 228*, 230*, 232*, 236*, 239*, 242*–245*, 247*, 252*, 254*, 255*, 259*, 260*, 267*, 268*, 272*–274*, 277*–283* : Total stars, 91.

Appendix passages 1–3 and 8–13 : total lines, 465.

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Āpaddharma — 315*, 343*, 360*, 389*, 417*, 418*, 421*, 438*, 442*, 446*, 449* : Total stars, 11.

There is no additional Appendix passage in the Āpaddharma.

Mokṣadharma — 462*, 466*, 468*, 470*, 483*, 485*, 492*, 508*, 547*, 586*, 588*, 634*, 670*, 674 A*, 683*, 696*, 729*, 742*, 744*, 748*, 759*, 800*, 811*, 890* : Total stars, 24.

There is no additional Appendix passage in the Mokṣadharma.

The added stuff is somewhat repetitious. Some of the added lines are substitute lines ; but allowing for them as also for the genuine omissions found in the entire S recension, that recension, as is clear, betrays a tendency towards inflation, which, in the Northern recension, is much subdued.

Most of the cases where the Southern Recension uniformly gives a variant reading, differing from that of the Northern, are normally indicated in the text by the convenient device of the wavy line. It would be easy, therefore, to see how the accepted text, in a large number of cases, is superior to the rejected readings (discernable by the wavy lines). The notes furnish, where necessary, comment on the rejected readings.

As to the Appendix passages in the Rājadharma, the addition No. 4 (64 lines) is given by the entire N Recension, containing Yudhiṣṭhira's rejected proposal to renounce the kingdom and retire to the forest, in which connection is related to Arjuna the " Yayātigāthā ". Nos. 6 and 7 in the Rājadharma are given by D_7 T $G_{1.3}$ and by $D_{2.6}$ respectively. Nos. 17 A, B, C in the Mokṣadharma are given by the Kumbhakonam ed. and Cv. — All these passages, it is worth noting, extol Kṛṣṇa's greatness.

Nos. 6 and 7 describe in detail the Ten Avatāras of Lord Kṛṣṇa. In No. 17 A, Bhīṣma describes in detail the विष्णुतत्त्व or the true nature of Viṣṇu, when Yudhiṣṭhira requested him to narrate once again the greatness of Keśava. Yudhiṣṭhira further requests Bhīṣma, in No. 17 B, to enlighten him on the question as to whose remembrance at the time of death would secure *mukti* or salvation. In the other passage, No. 17 C, Yudhiṣṭhira again asks — विष्णोस्तत्त्वं यथाख्यातं को विद्याननुवेत्ति तत् । Bhīṣma in reply describes the greatness of the Bhagavat as narrated in detail by Garuḍa.

In the Mokṣadharma, Nos. 14–16, 17A, 17C, 18-26 and 30 are given by the Kumbhakonam edition and by the commentary of Vādirāja alone. But the passages from the edition (included in our Appendix passages) are not supported by any MSS. that were available for the present edition.

In No. 15, Yudhiṣṭhira inquires :

संसारचक्रे लोकानां निर्वेदो नास्ति किं न्विदम् ।

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Bhīṣma in reply gives in detail the entire dialogue between Nibandhana and Bhogavatī. In the other passage — No. 18 — Bhīṣma gives in detail the जनकपञ्चशिखसंवाद (the dialogue between Janaka and Pañcaśikha). In the added passage 19, the जनकोपाख्यान (the story of Janaka) is narrated. The passages 20, 21 give in detail the सुवर्चलोपाख्यान (story of Suvarcalā). App. No. 28 (of 435 lines) is common to the entire N Recension. The passage gives a varying account of the destruction by Vīrabhadra of the sacrifice of Dakṣa. This is the longest amongst the App. passages, covering 32 pages of the edition.

CONTENTS OF THE ŚĀNTIPARVAN

The Śāntiparvan is the longest and, philosophically, the most important of the eighteen Parvans of the Great Epic. It is divided into three Sub-parvans (i) the Rājadharma, the main topic of which, subsequent to the coronation of Yudhiṣṭhira following upon the Kuru-Pāṇḍava War, is the advice imparted to the new King regarding the duties of the Ruler towards his subjects in normal day-to-day life. The sub-parvan numbered (ii) treats of the duties of the King in abnormal times of stress and struggle, it being appropriately named the 'Āpad-dharma', the word *āpad* denoting difficulties internal as well as external. Lastly follows (iii) the Mokṣadharma, detailing the correct science and method of securing release from worldly concerns, and obtaining 'salvation', when the time is ripe and the mind prepared for the same. All these instructions are made particularly effective by the insertion of apt stories, parables, and anecdotes, which constitute the main interest of the present Parvan; and they afford ample and reliable material for building up the social, political, religious, as well as philosophical history of Ancient India as existing at the time of the Epic.

The first thing that fell to the lot of the surviving victors was the performance of obsequies for the dead, whose number is stated to be (Strīparvan, 26. 9–10) 166 crores, 44 thousand, one hundred and sixty-five, the rites being performed on the banks of the holy river Bhāgīrathī, and continuing for over a month, after which the mourners return to the Capital. Thousands of brāhmaṇas and sages, with Nārada and Vyāsa at their head, congratulated Yudhiṣṭhira upon the great triumph that he had achieved; but Yudhiṣṭhira was not gratified at the victory which — as he says — was no real victory at all (12. 1. 15^{cd}) —

जयोऽयमजयाकारो भगवन्प्रतिभाति मे ।

— inasmuch as, besides involving the death of hundreds and thousands of sons, grandsons, friends, and relatives, it has occasioned the death of Karṇa, who turned out to be their own eldest brother. "We might have conquered the earth, but where are they who ought to have been with us to enjoy the fruits of the victory" (12. 7. 6ff)?

To this contention, Arjuna makes the reply that Yudhiṣṭhira could have argued and decided that way *before* the commencement of the fight; but now that the Great War

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has been fought and won, the honour and responsibility of being the 'Earth's Ruler' devolve upon Dharmarāja, and he ought not now to shirk his obvious duty*.

As Arjuna's argument did not convince Yudhiṣṭhira, Bhīma now puts in a word. Says he — If we had at all anticipated this your post-war change of mind, we would not have begun the war at all (12. 10. 4–5). Your present conduct is like that of a person who, having killed his enemy, himself commits suicide (12. 10. 12). Bhīma accordingly avers that Yudhiṣṭira ought not to fail in his duty (12. 10. 26^{cd}) :

तस्मात्कर्मैव कर्तव्यं नास्ति सिद्धिरकर्मणः ।

Thereafter, the brothers Nakula and Sahadeva put in a few words, and then comes the turn of Draupadī (12. 14), who appeals to Dharmarāja not to ignore the sufferrings that his brothers had passed through in the *vanavāsa* or forest residence preceding the War, and in the War itself, where they have lost their sons, grandsons, colleagues, and friends. Is it not just and proper that they should obtain their deservedly-won reward (12. 14. 9)? This can come to their lot only if — after you are crowned king — they secure opportunities for working towards the good of the sufferring subjects, and for discharging their religious obligations (12. 14. 11), besides helping yourself, as the head of the kingdom, to impose chastisement upon the evil-doers and afford protection for the good (12. 14. 16^{ab}) :

असतां प्रतिषेधश्च सतां च परिपालनम् ।

My mother-in-law, Devī Kuntī, had assured me that I could always depend upon you for securing the highest happiness (12. 14. 30).

अनृतं माब्रवीच्छ्वश्रूः सर्वज्ञा सर्वदर्शिनी ।
युधिष्ठिरस्त्वां पाञ्चालि सुखे धास्यत्यनुत्तमे ॥

Are these words of my all-wise and all-knowing mother-in-law, I wonder, going to prove false ? You have won the entire earth and are now, I am afraid, going to turn it into an abode of sorrow, rather than into the home of happiness, as I expected it to be.

Arjuna, thereupon, once more puts in a word to say that they all desire to have Yudhiṣṭhira installed as king — not with a view to give to this or that man or woman, or to a class or community of them — some sort of a status or happiness, but because they desire the entire community of people to acquire, under King Yudhiṣṭhira's benign and orderly rule (Rājadaṇḍa), a moral and spiritual status which could help each and all to achieve the goal of human existence (12. 15. 43) :

दण्डे स्थिताः प्रजाः सर्वा भयं दण्डं विदुर्बुधाः ।
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In spite of all these noble words coming from his wife and brothers, Yudhiṣṭhira still wondered whether their real inward motive was self-interest and nothing else, and he remarks (12. 17. 11) :

यश्चेमां वसुधां कृत्स्नां प्रशासेदखिलां नृपः ।
तुल्याश्मकाञ्चनो यश्च स कृतार्थो न पार्थिवः ।

quoting further the famous words of Janaka (12. 17. 18) recommending self-abnegation :

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Hitherto the discussion with Yudhiṣṭhira was carried on by the five brothers and Draupadī. The sage Devasthāna, one of the audience, puts in a word at this stage, pointing out the possibility — if Yudhiṣṭhira accepts the kingship — of his performing several *yajñas*, these being the best possible use of wealth. This view was also endorsed by Arjuna (12. 22). As Yudhiṣṭhira kept silent, the sage Vyāsa now put in a word in defence of the Gṛhasthāśrama, pointing out that the world cannot go on without having adequate following for that *āśrama*, and without a rigorous discharge of the duties belonging to it, mentioning in that connection the noble instance of king Hayagrīva (adhy. 25). Yudhiṣṭhira, nevertheless, pleads that the grief consequent upon the loss of so many lives of dear and near relatives and of worthy teachers and friends, does not give him the mood and the courage to accept the kingship.

Since even the words put in by Vyāsa were not able to carry conviction to Yudhiṣṭhira, Arjuna makes an appeal to Kṛṣṇa to come to the rescue. Kṛṣṇa thereupon narrates the well-known stories of the Sixteen Kings of the past, for which see the detailed note on page 650. The mention of such a list of celebrated kings of old is first found in the Anukramaṇī Parvan 1. I. 166–170, the narrator being there said to be sage Nārada. The stories recur — though there was no time for their narration — in the Droṇaparvan, where Bhṛgu influence is in evidence : Bhṛgu, although alive and not a Cakravartin, being included amongst the list of ancient and glorified kings. The main theme in the Droṇaparvan is that death is inevitable. The sixteen stories fit the context of the Śāntiparvan, being intended to convince Yudhiṣṭhira that there are high ideals to be reached by correctly discharging the duties of the king.

Finding that normal *vyāvahārika* arguments did not appeal to Yudhiṣṭhria, Vyāsa raises the level of the discussion. How far is man responsible for the acts, good or bad, that he commits (12. 32. 11ff.)? Has everyone a set of duties ordained for him by nature, God or Śāstra, or devolving upon him through specific circumstances of the case? Or is it all a matter of sheer chance? And assuming that the responsibility — to some extent at least — devolves upon the individual doer, can he avoid the consequential sin by appropriate atonement of some sort? In whatever way we decide the

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question, it ought to be clear, says Vyāsa, that Yudhiṣṭhira's present proposal of sheer abnegation can never be the correct way. Granted that a great war and its inevitable carnage and suffering is not an ordinary and negligible happening (adhy. 33), one has to ascertain in all cases the real inner motive that impelled the fighters : was it their own self-seeking, or was it a righteous attempt to oppose self-seeking in others ? It is not impossible that, in opposing the unrighteousness, one might be compelled at times to act unrighteously himself ; but, in that case, one can atone for it later. The sin would not be the doer's if he honestly performs the atonement (12. 32. 22-23).

Yudhiṣṭhira thereupon points out to sage Vyāsa that the aftermath of a frightful war like the one that has just ended is indescribably tragic. Sage Vyāsa in reply (adhy. 34) asks Yudhiṣṭhira not to forget that the loosing party did commit sins of which they had to suffer the consequences (12. 34. 8). This happened also in the ancient war between the Gods (*Devas*) and the Demons (*Asuras*), where — it is worth noting — some learned Brahmans, well-versed in the Vedas, took the side of the Asuras and were killed by the Gods. Accordingly, it is to be noted that (12. 34. 18, 20) —

धर्मव्युच्छित्तिमिच्छन्तो येऽधर्मस्य प्रवर्तकाः ।
हन्तव्यास्ते दुरात्मानो देवैर्दैत्या इवोल्बणाः ॥
अधर्मरूपो धर्मो हि कश्चिदस्ति नराधिप ।
धर्मश्चाधर्मरूपोऽस्ति तच्च ज्ञेयं विपश्चिता ॥

Your duty, after assuming royalty, would of course be, by way of an atonement, to perform some holy sacrifice (*kratu*). Indra, after his victory over the demons, performed a hundred such *kratus* and so acquired the name *Śatakratu*. Furthermore, after being installed as the King, make it a point to visit the countries of those who had suffered in the War, instal legal heirs in their kingdoms, and look to their all-round welfare (12. 34. 31ff.)*. Later Yudhiṣṭhira is anxious to know in detail the correct duties of the king in the normal and extra-normal times. To that, sage Vyāsa, looking at Nārada and expecting approval from him, suggests that the most fitting person to give all this advice is Bhīṣmācārya, now lying on the "Bed of Arrows" (*śaraśayyā*), awaiting the proper time to abandon his mortal coil. Yudhiṣṭhira was, at first, somewhat reluctant to approach Bhīṣma because they had on the tenth day of the battle, shot arrows at Bhīṣma from behind Śikhaṇḍin (6. 114. 13, 23, 46ff.). Said Yudhiṣṭhira (12. 38. 19) —

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"I brought about Bhīṣma's fall through deceit: what justification is there for me to seek advice from him by asking questions?" — Since, however, there was no other alternative left, Yudhiṣṭhira was persuaded to do so; and then it became evident that the questioning could be done only after the Coronation: for, Yudhiṣṭhira had to be himself a king before he could with propriety ask questions concerning the duties of the king.

So the Coronation was decided upon. Yudhiṣṭhira mounted the chariot to which were yoked sixteen white bulls, Bhīma taking the charioteer's seat, Arjuna holding upon Dharmarāja's head the white umbrella (*chattra*) shining like the full moon, while Nakula and Sahadeva held chowries on either side. Next followed, in due order, the ladies including mother Kuntī, Draupadī, Subhadrā and the rest. At the head of the procession was a vehicle borne by men, in which Dhṛtarāṣṭra and Gāndhārī had their seats. The procession was welcomed by all the citizens in the Capital, the different gates of which were all appropriately decorated. Blessings and praises filled the atmosphere in every direction.

There was, however, amongst the crowd, the demon Cārvāka, the friend of Duryodhana, who, disguised as a Brāhmaṇa, declared that all these Brāhmaṇas (pointing towards them) had authorized him to question Yudhiṣṭhira as to how he was entitled — after having brought about the death of so many of his relatives — elders as well as youngsters — to assume the kingship? "Your proper reward ought to have been death rather than kingship." Yudhiṣṭhira was about to apologize, when the assembled Brāhmaṇas recognised who the speaker was, and cursed him; and the curses acted like Indra's thunderbolt and caused the demon's immediate death. Kṛṣṇa consoled Yudhiṣṭhira by relating the early history and career of Cārvāka, and mentioned how Cārvāka's present death was an already foreseen event (12. 39. 39ff.).

Adhyāya 40 describes the Coronation ceremony of Yudhiṣṭhira, the holy water being poured upon his head, and upon that of Queen Draupadī, by sage Dhaumya* and other assembled Brāhmaṇas (12. 40. 12ff.). There followed plentiful gifts to the Brāhmaṇas, who showered their blessings in response. There were likewise performed Śrāddha ceremonies for those kins and relatives that had perished in the Great War.

After the completion of the Coronation ceremony and its necessary accompaniments, Yudhiṣṭhira offers his grateful thanks to Śrīkṛṣṇa, praising him by the recitation of his 101 names† (adhy. 12. 43). The Palace residences, formerly occupied by Duryodhana and his brothers, were now duly occupied by Dharmarāja and his brothers.

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There were also made further necessary arrangements for the residence and comfort of Dhṛtarāṣṭra, Gāndhārī, Vidura and the other elderly persons. Precautions were likewise taken for the proper and regular discharge of the normal religious as well as political duties.

Next day, at early dawn, Yudhiṣṭhira went to pay his first formal visit to Śrīkṛṣṇa at his residence. Śrīkṛṣṇa was already up and seemed engaged in some meditation. This took Yudhiṣṭhira by surprise, and, after the completion of the meditation, he asked Śrīkṛṣṇa as to what could possibly have been the object that had engrossed his mind. Śrīkṛṣṇa replied (12.46.11) : "It was Bhīṣma lying upon the 'bed of arrows' on the battle-field who, I discovered, was engaged in a devoted concentration upon myself,* and I could not help my thoughts being engrossed all-in-all by Bhīṣmācārya. He knows the present, the past, as well as the future. He knows the true *dharma* and has been, in his action throughout his life, an example for all to follow. We must now go and meet him". Thereupon, Kṛṣṇa and Sātyaki, seated in the chariot driven by Dāruka, as also Yudhiṣṭhira with his four brothers, accompanied by Kṛpācārya and others, make ready to visit the battle-ground of Kurukṣetra†. From morning to evening since the day of his fall, Bhīṣma seems to have utilized his time in meditating upon Śrīkṛṣṇa. In the present edition the salutations to Kṛṣṇa by reciting his specific names are contained in just 32 ślokas (23–54), the last name by which Kṛṣṇa is addressed being "Sarvātman"; and just as that name is recited, Śrīkṛṣṇa completes the journey‡ and stands near Bhīṣma's *śaraśayyā* or bed of arrows.

Kṛṣṇa next relates to Bhīṣma the purpose of their coming from Hastināpura. It was to find the most qualified person to instruct Yudhiṣṭhira into the Duties of the King, and in allied problems pertaining to Rājadharma. In order to enable Bhīṣma to do so, Kṛṣṇa grants also to the moribund old hero sufficient stamina and relief from bodily agony, so that he should be able to remember ancient *itihāsas*, and cite Śāstras and thereby effectively play the rôle of the Teacher, and complete the instructions which Yudhiṣṭhira was most anxious to receive from him. The regular session with

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* Bhīṣma's *dhyāna* is known as the *Bhīṣmastavarāja* (12. 47. 10–63). In the present edition, it occupies just 32 ślokas. In the edition of the *Bhīṣmastavarāja* now popularly current, it is much more amplified, and gives one hundred and eight names, as 108 is a sacrosanct number.

† Incidently, it has to be mentioned, that in the course of the first day's journey between the Capital and the battle-ground, Kṛṣṇa is made to tell, upon their passing by what were known as the रामह्रदs, or Lakes filled with the blood of the Kṣatrīyas, how Bhārgava Rāma had made the earth निःक्षत्रिया. This is one of the several "Bhṛgu" insertions in the current Mahābhārata (12. 48–49).

‡ The distance between Hastināpura situated on the Ganges, and the Kurukṣetra near the rivers Dṛṣadvatī and Sarasvatī where Bhīṣma was lying on the Śaraśayyā, must have been about one hundred miles. The audience used to go and return every day, as is clear from 12. 52. 30–33, where, at sunset, the audience rises to return home upon the conclusion of the first day's conversation.

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Yudhiṣṭhira's questions and Bhīṣma's apt replies to them begins from the next day for a select and qualified audience.

The advice, offered by Bhīṣma to King Yudhiṣṭhira, falls into two parts : the duties of the ruling king in normal times (Rājadharma, 12. 56. 10 onwards), and the king's duties in times of stress (Āpaddharma).* While undertaking the discharge of these duties, the king ought not to be negligent of his own personal *cum* ethical *cum* spiritual duties ; and these are discussed at considerable length in the concluding part named the Mokṣadharma. These instructions are enlivened by ancient talesf, and there is in them much useful and original matter comparable to what is available in ancient books on politics like Kauṭilya's *Arthaśāstra*.

Before proceeding to discuss the duties of the King, most European writers — for example, Plato, Aristotle, Locke, Hobbes, Rousseau, Burke, Spencer and others — take up the problem as to the Origin of the State. The author of the present Epic does the same, and it would be instructive to compare what it has to say with the theories of the above-named Western writers, ancient as well as modern.

Plato, for instance, tells us that the State arises out of individual needs, and is organized on the principle of division of labour, the division occasionally leading to conflict, and so requiring the imposition of control. In the same tone, Paine declares that while Society is produced by our wants, Government comes into being through our wickedness. Locke speaks of the inherent equality of man in the State of Nature, which, however, by what Rousseau terms an "original social contract" man agrees to surrender in exchange for certain benefits which he hopes to derive by living as a corporate member of the social organism, without thereby sacrificing his innate freedom. For, as Rousseau explains, "Each, giving himself to all, gives himself to nobody" This original "Social Contract", the date of which — as Carlyle slyly complains — our amiable Jean Jacques has forgotten to give us, was later violated by greed and by abuse-of-power with the result, as Rousseau observes, that man, born free, comes everywhere to be in chains. Christian Theists attribute this result to man's Original Sin, which converted the Society, which was meant to be a blessing, into Government which can at best be called a necessary evil. Others, like Hobbes, discarding the fiction of an original state of blessedness, assert that the natural state of man is that of antipathy and conflict, so that all talk of an inherent sense of wrong and a latent aspiration for justice is a mere fiction created by interested parties.

All these theories are based upon the assumption of man's inborn freedom and

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* These two sections are merged into one section in the Maithilī-Bengālī version, as well as in several Southern MSS.

† An alphabetical register of these different topics and tales will be found provided in an addendum to the Āpaddharma Volume, pp. cxlv–clxiv.

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equality. But man is everywhere born as a helpless, wailing, whining mass of flesh, which cannot exist even one moment as an entity claiming equality with those around him, since these can, in a mere twinkle, and in sheer sport, wipe him out of existence. That this does not normally happen is because, as Aristole pointed out long ago, the whole is prior to the part : the State is prior to the Family, and the Family prior to the Individual. Theories that contemplate man as an isolated individual on some desert island — whether in a state of war or amity is an unimportant detail — are, therefore, fallacious. The History of Mankind does not begin with the Individual, but with the Family ; and Family is the State in miniature. The political history of Man, according to ancient Indian writers, ought to begin with a given — or, as Bhīṣma puts it — with a Divinely created and Divinely ordained — State, in which the individuals are granted perfect freedom of the will, along with certain internal and external checks upon the exercise of that freedom — call them Conscience, the Voice of God, or His Revealed Code. It is with such a kingless State, divinely created and divinely regulated, that Bhīṣma begins the history of human polity : cf. 12. 59. 14 —

नैव राज्यं न राजासीन्न दण्डो न च दाण्डिकः ।
धर्मेणैव प्रजाः सर्वा रक्षन्ति च परस्परम् ॥

This leaves the onus for such evils as are bound to creep into that polity upon an incorrect exercise by man of his divinely-gifted Free Will, or, to put it otherwise, to his inherent prerogative of making mistakes. To begin human history with an original state of animosity and conflict — a struggle for existence — is showing scant courtesy to the Creator ; but to endow man with freedom — even with freedom 'free to slay itself' — is to shift (and correctly shift) the onus of the evil in the world away from God's own shoulders ; while to pretend that the evil is only the other side of the shield, and so get rid of the problem of the evil in God's fair creation (as some ultra-monistic Philosophers want to do) is utterly unrealistic, comparable to the ostrich's refusal to see the arrow that is going to kill it. When, in that original kingless State, evil dominated and transcended the limits of human endurance, Prajāpati, Bhīṣma tells us, intervenes for the benefit of the distressed Humanity, lays down a Code, and commissions a duly-accredited Person — King Vainya — to see to it that the Code is put into operation and respected. It is to this *subsequent* stage that the Theory of (the so-called) "Social Contract" belongs (cf. 12. 59. 108-111) :

यन्मां भवन्तो वक्ष्यन्ति कार्यमर्थसमन्वितम् । तदहं वै करिष्यामि नात्र कार्या विचारणा ॥ १०८
तमूचुरथ देवास्ते ते चैव परमर्षयः । नियतो यत्र धर्मो वै तमशङ्कः समाचर ॥ १०९
प्रियाप्रिये परित्यज्य समः सर्वेषु जन्तुषु । कामक्रोधौ च लोभं च मानं चोत्सृज्य दूरतः ॥ ११०
यश्च धर्मात्प्रविचलेल्लोके कश्चन मानवः । निग्राह्यस्ते स बाहुभ्यां शश्वद्धर्ममवेक्षतः ॥ १११

It will be noted that, in this "contract", man is represented not by the elders of a given

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country or generation, but by Gods and Sages who are the repositories of wisdom and truth. — Unhappily, a few generations later, the Royal custodian of the Code abuses his power, and the wise men of the day put him to death. There comes in another chosen custodian, and the old history repeats itself once more, requiring another interference from Godhead (cf. the Bhagavadgītā 4. 8). That is how Bhīṣma describes the Origin of the State.

But, somebody might ask, why does not the Lord of Creation repair the social machinery once and for all times ? He is a bad watch-maker who has to visit his client every week to carry out further petty repairs. The Christian conception according to which, after the very arduous six-day work of Creation, God retires into an eternal Sabbath, does at least possess the merit of doing credit to His Omniscience. But here we must remember that it is not that God has created man in His own likeness, but it is Man, on the contrary, who fashions his God, making Him naturally to reflect man's own Ideals of the given moment or of the specific age. And as these Ideals are continually evolving, we need not wonder if — mythologically speaking — God is made to come down (i. e., to take an *avatāra*) periodically to render these Ideals more and more perfect from age to age. In this connection it is also necessary to remember that, according to Hinduism, man is given more than one chance — in fact a succession of chances from one life to another — to realise by gradation the ultimate Goal. The relation of God to man is thus similar to that of the mother, who guides the early essays of her child in the art of standing erect and walking. She knows full well that the way to ultimate success is paved with repeated failures. The mother is not in any way less maternal because, knowing full well that the child is going to fall, she allows it, and in the child's own interest, to fall.

Thus, the philosophical postulates of the Rājadharma are, as evidently they ought to be, the same as those of the Bhagavadgītā, where also we have factors like the act of Primæval Creation and the unimpeded human Free Will, coupled with timely interferen ces by the Divine into the affairs of humanity, with a view to make them progressively better. The Gītā has made it quite clear that this interference is gradual and even persistent, the agents in fact being no other than (i) the small unsuppressible Voice of God within us, (ii) the lessons available to humanity in the world's school of experience to which we all have to submit, and (iii) the guidance, by precept and example, of the better types of men — whom the Gītā designates the Vibhūtis — that are carrying out God's Will on this earth in ways more than one. Avatāra, one can say, is the name that human piety gives to the most outstanding and the unusually successful from amongst the Vibhūtis above named.

The Rājadharma has laid down detailed instructions for the regulation of the day-to-day conduct of the affairs of the State, which display acute observation and a

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rare insight into human concerns that do credit to the author of the Epic and afford interesting glimpses into the contemporary life. The quintessence — the *navanīta* — of Statecraft is, for instance, given in the following half-stanza (12. 72. 20^{ab}) :

मालाकारोपमो राजन्भव माङ्गारिकोपमः ।

The Head of the State is here advised to be the "Garland-maker of the State", whose duty it must be to string together diverse flowers : white, red, and yellow, small and large, round and elongated, smelling and not-smelling : into a charming garland, thereby rising superior to all differences, skilfully blending together all colours, sizes and aptitudes, so that they might subserve the eventual common purpose. An exclusive partiality to the whites alone, or to the reds alone, and a grudge against the blacks and the yellows — meaning flowers of course — would spell Universal Doom. As opposed to the Garland-maker's work is the work of the *aṅgārika*, the incendiary, who takes delight in discovering and accentuating differences, and — at every available opportunity — is trying to bring them within striking distance of one another, so as to set the whole State machinary into a conflagration, and — under cover of the fumes created in the process — to make away with whatever valuables he can lay hold upon. Who will deny that this admonition of the grand old Āchārya has an application — and a moral — for all times ?

The maxim above quoted is one of the many found in our text that have a universal application in all ages and all countries, and I cannot resist the temptation to quote here a select few of them.

56. 34^{cd} — न कोशः परमो ह्यन्यो राज्ञां पुरुषसंचयात् ।

[The Rulers' best treasure is the accumulation of competent persons in several spheres.]

56. 40 — तस्मान्नैव मृदुर्नित्यं तीक्ष्णो वापि भवेन्नृपः । वसन्तेऽर्क इव श्रीमान्न शीतो न च घर्मदः ॥

[Hence the Ruler should neither be always mild, nor always severe. He should be attractive like the sun in the spring-time : neither cold nor causing perspiration.]

58. 15^{ab} — उत्थानधीरः पुरुषो वाग्धीरानधितिष्ठति ।

[A person proficient in actual achievements stands far superior to another skilled in (mere) words-and-schemes.]

69. 4^{cd} — आत्मा जेयः सदा राज्ञा ततो जेयाश्च शत्रवः ।

[The Ruler should first conquer-and-control his own Self, and thereafter proceed to conquer his opponents.]

59. 57 — अलब्धलिप्सा लब्धस्य तथैव च विवर्धनम् । प्रदानं च वियुक्तस्य पात्रेभ्यो विधिवत्तथा ॥

[Acquiring what has not been acquired, as also augmenting what

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has been acquired; and the donating of what has been augmented, for worthy objects and with necessary planning.]

These and many other political maxims, displaying great wisdom and utility, are laid down and expounded in an ancient treatise on Rājanīti, composed originally by Brahman, and then abridged by Viśālākṣa, whose abridged treatise of 10,000 adhyāyas (called Vaiśālākṣa) was further abridged by Puraṁdara *alias* Bahudantaka into 5,000 adhyāyas, by Bṛhaspati into 3,000 adhyāyas, and again by Śukra *alias* Kāvya, the son of Bhṛgu, into 1,000 adhyāyas (12. 59. 86–91). Though the names of some of these authors are found quoted in the *Kauṭilīya*, the original works themselves are no longer extant,—some of the maxims attributed to these authors being alone available as quoted in the Rājadharma and elsewhere.

Next, in reply to Yudhiṣṭhira's question, Bhīṣma briefly summarizes the duties of the three Varṇas and of the Śūdras, some of our MSS. having made deliberate alterations in the text in regard to the privileges and duties of the latter, as will become apparent from the Critical Notes to adhyāyas 61. 36–38.

To proceed to the central topics, we are told that the success of a ruler depends mainly upon the way in which he is able to choose, manage, and adequately deal with his ministers, advisers, and personal attendants. Implicit and absolute truth is likely to prove fatal at times (adhy. 84ff.). The subsequent chapters deal with topics like the proper, safe, and adequate residential accommodation for the king, his family, and personal and administrative officers, including spies and body-guards, who, once appointed, need not neccessarily be absolutely trusted. Very shrewd and useful hints are also given (12. 84. 22–24) for appointing Ministers in high offices, which hold true for all times including even the present. There are to be eight such Ministers (12. 86. 10) to whom various offices of trust are to be assigned; and, to assist them in the different tasks, there should be servants or messengers, everyone of whom has to be (86. 27)—

कुलीनः शीलसंपन्नो वाग्मी दक्षः प्रियंवदः । यथोक्तवादी स्मृतिमान्दूतः स्यात्सप्तभिर्गुणैः ॥

Adhyāya 87 describes the nature of the King's residential Town, as also the six kinds of Castles (दुर्ग्स) which should be provided for its safety, namely (12. 87. 5)—

धन्वदुर्गं महीदुर्गं गिरिदुर्गं तथैव च । मनुष्यदुर्गमब्दुर्गं वनदुर्गं च तानि षट् ॥

There are also certain maxims laid down for the control and protection of the subjects, from whom the king is expected to obtain the wherewithals for the maintenance of the kingdom. In that connection, there is laid down the following maxims which ought to be applicable for all times, ancient as well as modern (12. 89. 4^{ab}):

मधुदोहं दुहेद्राष्ट्रं भ्रमरान्न विपातयेत् ।

[The king should collect from the kingdom the needed revenue, as the gatherer of honey collects honey from the honeycomb, care being taken not to

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strike the (honey-maikng) bees dead in the process.]

Or again (12. 89. 4^{cd}) :

वत्सापेक्षी दुहेच्चैव स्तनांश्च च न विकृट्टयेत् ॥

[He should milk the kingdom as one milks the cow, with due regard to the needs of the calf. He ought not to forcibly press the udders empty outright.]

It is worth noting that the Rājadharma, as detailed by Bhīṣma, requires the king to pay due attention to the safety of the traders who often have to undergo much trouble and inconvenience in removing commodities to and fro through forests and deserts, as also to the comfort of the agriculturists who have to toil morning and evening in fields (12. 90. 22–23). The King has also to see to it that the normal religious practices are duly carried out by the subjects according to the Śāstric requirements ; for, as sage Utathya, in the section known as the Utathya-gītā, has assured Māndhātṛ (91. 14) —

धर्मे वर्धति वर्धन्ति सर्वभूतानि सर्वदा । तस्मिन्हसति हीयन्ते तस्माद्धर्मं प्रवर्धयेत् ॥

[When religion prospers, all beings always prosper, and when that deteriorates these also deteriorate : therefore, one should make religion grow apace .]

Whereas, pride, the joint offspring of wealth and Adharma (91. 24), has been responsible for the downfall of the Gods as well as of the Asuras.

In the section known as the Vāmadeva-gītā (12. 93–95), the sage Vāmadeva says that, while it is generally supposed that the greatness of the king rests upon success in warfare, there is a much greater victory that one can attain without recourse to fighting (95. 1) —

अयुद्धेनैव विजयं वर्धयेद्वसुधाधिपः । जघन्यमाहुर्विजयं यो युद्धेन नराधिप ॥

This is so because a person who is able to control his passion creates no enemies (95.9):

क्रोधं नियन्तुं यो वेद तस्य द्वेष्टा न विद्यते ।

In adhyāya 101, Bhīṣma lays down a rule of conduct which is applicable to all ages and under all circumstances. Says he (101. 4) —

उभे प्रज्ञे वेदितव्ये ऋज्वी वक्रा च भारत । जानन्वक्रां न सेवेत प्रतिबाधेत चागताम् ॥

" One should be adept in both kinds of policies : the straight-forward and the crooked. Knowing the latter, however, one should not himself put it into action, but defeat it if employed by another. "

From adhy. 12. 102 onwards are given the characteristics of the different fighters belonging to different provinces of India, their weapons and manners of fighting, which, probably, must have been a correct description of the actual facts of the age. There are also certain deceptive tricks and policies which are recommended, as for instance :

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प्रहरिष्यन्प्रियं ब्रूयात्प्रहरन्नपि भारत । प्रहृत्य च कृपायेत शोचन्निव रुदन्निव ॥ १०३. ३४

[One should speak kindly to a person even when wishing to strike him : nay, even in the very act of striking. Having struck him, one should further proceed as if to take pity upon him by weeping and lamenting.]

कृतं ममाप्रियं तेन येनायं निहतो मृधे । इति वाचा वदन्हन्तॄन्पूजयेत रहोगतः ॥ १०३. ३७

[" He did me a disservice who has killed him in the battle." Thus expressing himself by words, he should honour the killer, when meeting him in private.]

Bṛhaspati, the Preceptor of the Gods, is said to be the greatest expert in the Art of Governance. Some of his precepts are given below :

अमित्रमुपसेवेत विश्वस्तवदविश्वसन् । १०४. ८^{cd}

[One should show favour unto one's enemy as though he is one's trusted friend, while really putting no trust in him.]

प्रियमेव वदेन्नित्यं नाप्रियं किंचिदाचरेत् । १०४. ९^{ab}

[One should always speak only what is agreeable, and should never do anything disagreeable.]

विहाय कामं क्रोधं च तथाहंकारमेव च । युक्तो विवरमन्विच्छेदहितानां पुरंदर ॥ १०४. २२

[Giving up all desires, passion, as well as egoism, one should, O Purandara, search for some defect or inlet belonging to those who are evil-wishers.]

मृदुमप्यवमन्यन्ते तीक्ष्णादुद्विजते जनः । मातीक्ष्णो मामृदुर्भूस्त्वं तीक्ष्णो भव मृदुर्भव ॥ १०४. ३३

[People show scant courtesy even towards one who is mild; but are repugnant towards another who is hot-tempered : so, be neither non-fierce, nor non-mild : be fierce as well as mild.]

Adhyāyas 105–107, which are designated both as the *Kṣemadarśīyam* (12. 105. 2) or *Kāla[ka]vṛkṣīyam*, are full of many such political maxims of deep significance, a few of which, by way of a sample, are :

अनागतं यन्न ममेति विद्यादतिक्रान्तं यन्न ममेति विद्यात् ।
दिष्टं बलीय इति मन्यमानास्ते पण्डितास्तत्सतां स्थानमाहुः ॥ १०५. २१

[What is yet to come, that one should consider as not (yet) mine ; what has gone away already, that one should consider as (no longer) mine ; those who consider Fate as powerful, they should be deemed the wise ones : that, they say, is the proper status of those that are good.]

अवाप्यान्कामयस्वार्थान्नानवाप्यान्कदाचन । प्रत्युत्पन्नाननुभवन्मा शुचस्त्वमनागतान् ॥ १०५. २८

[Long for such objects as can be attained ; but never for such as are not attainable ; while actually enjoying the objects which are already before you, do not grieve for those that have not yet come.]

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A specific feature of ancient Sanskrit didactic literature is what is known as the Beast-fable, which is consistent with the belief prevailing in Hinduism that one and the same soul can, according to its good or bad actions in one life, inhabit, in another life, the body of a different animal, fallen to his lot as reward or punishment. An excellent type of such a beast-fable, possessing a noteworthy moral, is that of the 'Tiger and the Jackal' in Rāj. adhyāya 112, the moral of which is given in the following verse :

दुःखेन श्लेष्यते भिन्नं श्लिष्टं दुःखेन भिद्यते । भिन्नश्लिष्टा तु या प्रीतिर्न सा स्नेहेन वर्तते* ॥ ११२. ८१

[What has been broken can with difficulty be cemented ; what has been cemented can with difficulty be broken. But, an affection that has been first broken and afterwards cemented, cannot always continue later on as unchanging love.]

Adhyāya 113 is the story of a camel which is somewhat different from the normal 'beast-fables' ; and adhyāya 114 is a dialogue between the Rivers and the Ocean. Adhyāya 115 is an enumeration of some political lessons that can be learnt from the conduct of different animals under different circumstances, while adhyāya 117 is a beast-fable associated with the typical Indian belief in *punarjanma*. Adhyāya 118 is a mere enumeration of desirable qualities in the Minister and the King. Adhyāya 120 enumerates a series of lessons that the King can learn from the conduct of the peacock in different seasons and under different conditions, and, in fact, from so many other living creatures and non-living objects in Nature.

It is of course not of very great use merely enumerating good qualities to be expected in one's ministers, servants and dependents ; the King has also to enforce them by punishing lapses wherever and whenever they come to his notice. Daṇḍa or punishment, at the most right moment and without fail, is the one secret of success. Daṇḍa is correctly identified (12. 121. 22-23) with Lord Viṣṇu, while proper jurisdiction (*Daṇḍanīti*) is Lakṣmī as well as Sarasvatī. Daṇḍa can assume different forms or manifestations under different circumstances, and is, in fact, the *sine qua non* of successful government :

दण्डेन रक्ष्यमाणा हि राजन्नहरहः प्रजाः । राजानं वर्धयन्तीह तस्माद्दण्डः परायणम् ॥ १२१. ३४

[The subjects are being protected day by day through Daṇḍa or punishment (where required) ; and, so protected, the subjects contribute also to the king's prosperity : Daṇḍa hence is — and achieves — the ultimate goal.]

That is in fact the reason why Daṇḍa is designated by the following eight names : (1) the Supreme-Lord, (2) the Chief-Person, (3) the Breath, (4) the Quintessence, (5) the True-Wealth, (6) the All-round Protector, (7) the Soul of all Beings, and

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* The Bangali version expresses the moral somewhat differently :

पूर्वसंमानता यत्र पश्चाच्चैव विमानना । न तं धीराः प्रशंसन्ति संमानितविमानितम् ॥

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(8) the very essence of all Existence (121. 40). The whole Adhyāya is in fact devoted to the praise of Daṇḍa or Punishment from various points of view, and no person — whether he be the king's father, mother, brother, wife, or priest — can escape its jurisdiction (121. 57). It is really the basis — the Be-all, and End-all — of all human as well as super-human existence, as also man's ever-wakeful All-saviour (122. 52ff.).

In Adhyāya 123, Dharma, Artha, and Kāma, the three normally accepted aims of average human life — and their mutual inter-relations — are the topics chosen for discussion. Of these, Dharma, or the day-to-day observance of religious duties, helps in keeping up the body in good condition ; and, for that purpose, *artha* or acquisition of the necessary wherewithals is absolutely essential, since *artha*, so utilised, keeps one in a contented and complacent mood. In this connection, there is narrated a short dialogue between sage Kāmanda and King Aṅgāriṣṭha (12. 123), where the pursuit of mere Kāma or passion, in utter disregard for Dharma, as well as for Artha, is straightway condemned, while the regular observance of rules, laid down in the *Trayī Vidyā* (the Three Vedas), is strongly recommended. The point finally emphasized in the Rājadharma is the acquisition and the retention of good character (*śīla*), in the absence of which wealth and power can be of no avail at all. On the other hand, with proper *śīla* to back one's efforts, there is nothing in the world that can be pronounced unattainable (12. 124. 15ff.).

ĀPADDHARMA

While the precepts laid down in the Rājadharma, and illustrated by apt stories, maxims and examples, approach the goal and ideal of kingship in an honest and straightforward manner, there do at times arise abnormal and unexpected circumstances which compell one to have recourse to some deceptive or un-straightforward policy, which is technically styled the *Āpaddharma*, and which the King must possess the tact and the ability to adopt, whenever there remains available no other straightforward method of winning the desired goal. " The end justifies the means " is the maxim that has to be here put forward ; but there is always the danger — because an already adopted means did not reach the expected end — of adopting some ethically worse and still worse means, whenever the end steadily runs farther and farther away from the operator. It is a regular training in deceptive methodology ; and one has to be an adept in it, because the opposing party — one might quite reasonably expect — would be following the same course.

The initial inquiries of Yudhiṣṭhira specify in details the circumstances under which alone the policy to be described in the Āpaddharma, the second sub-parvan of the Śāntiparvan, has to be followed : namely, (1) when the king has suffered very great loss ; (2) when he lacks the power of quick decision ; (3) when he feels pity for his fellow-beings ; (4) when his subjects are much disaffected ; (5) when his Treasury is well-nigh exhausted ; (6) when he is suspicious of the loyalty of his chief officers ; (7) when

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his political secrets have oozed out; (8) when he has no hopes of securing any allies; (9) when his ministers are not all of one mind; (10) when he has been invaded by some unexpected enemy; and (11) when his mind is not at peace. These special conditions, which are enumerated at the very commencement of the present Sub-parvan, should be sufficient for absolving the Author of the Epic from any deliberate adoption of a crooked policy for its own sake.

The most interesting and instructive part of the present Sub-parvan are the beast-fables, the most attractive of them all being that of a tiny little mouse, whose residence is in a hole (with many entrances and exits — शतमुखं बिलम्, 136.21) at the foot of a tall Banian tree, and who — observing something eatable — has just climbed up a few feet on the tree, and is there simultaneously faced with three dangers to his life: (1) an ichneumon (moongoose) just about to climb the same tree for the same purpose; (2) an owl at the top just about to leave its nest in search of food — it being evening, which is the normal outing time for it; and — worse still — (3) a wild cat a few feet higher up, but unwittingly caught into the net spread by some hunter, who is expected to visit the tree next morning, and who would be the common enemy of all the four lives. The cat can kill the moongoose and the owl; the two last mentioned can kill the mouse, unless it goes under the protection of the cat, of whom both were afraid. The mouse with its small head, which — it would seem — had the most outstanding brains, and whose only strong point consisted in its tiny, sharp teeth, is the Hero of the fable. The mouse accordingly — as the best *Āpaddharma* policy — offers the services of its teeth to gnaw the cat's net, on condition that it should be a safe co-prisoner in the net that had already imprisoned the cat. The latter had to agree, inwardly hoping that, once the last thread is cut, the mouse cannot escape from its claws. The mouse goes on with its gnawing work very slowly, not touching the main and contiguous threads. The dawn approaches, and that confined the blinded owl (the enemy number 1) to its nest. The hunter also is seen at a distance, approaching the tree to appropriate the night's booty. The moongoose, the enemy number 2, that was not at all caught into the net, did also run away safe. The hunter was grieved to see his prey — the moongoose — escape, and went up at least to catch the cat; when, just at that moment, by the final operation of its sharp teeth, the mouse cuts off the central threads of the net, and away runs the cat climbing up the same tall tree. The mouse was too negligible a prey; but it also ran quickly into its hole lest the hunter would reap his vengeance by killing the author of the damage to the net, which was his day-to-day means of livelihood. The cat was sufferer no. 2. Hunger drove it into the net. The available means of satisfying the hunger — the mouse — lay working next to it in the same net; but the freed cat had no time to catch it, because the disappointed hunter would not have allowed a moment's respite. When all danger was over, the cat climbs down the tree and approaches the hole where it saw the mouse entering, and calls it out to offer an expression of its best gratitude for having saved its life. The mouse was too shrewd to be beguiled that way!

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Adhyāya 138 of the Āpaddharma gives what is known as the Kaṇiṅka-nīti* or the political maxims originally taught to Śatrumtapa, the Sauvīra king, by Kaṇiṅka, and repeated by Śatrumtapa to Bharadvāja, which Bhīṣma now narrates unto Yudhiṣṭhira. The advice is said, in the Ādiparvan, App. 81, to have been taught by Kaṇi[ṅ]ka to Dhṛtarāṣṭra upon the latter's special request; but this passage is considered as an interpolation into that parvan — and correctly so — as it is absent in the Kashmīrī version of the Ādiparvan, and is ignored by Devabodha, the oldest extant commentator on the Mahābhārata, as also by the Javanese Version of the same; and it is likewise absent in Kṣemendra's Bhāratamañjarī (vide Ādiparvan p. 574). Nor does the passage fit into the Ādiparvan context — where it is wrongly interpolated — as it does in the Āpaddharma. The advice extends over just sixty anuṣṭubh stanzas (from 138. 8 to 138. 68), and is aptly called कणिङ्कषष्टि. Of these 60 stanzas, 32 are common (with var.) to both the Śānti and the Ādi versions, as mentioned in our Crit. App. to the former. A few verses from it also recur in the Manusmṛti, Hitopadeśa, and Pañcatantra.

The adoption of the Āpaddharma is normally permitted when there is available no other safe way out; and this applies as much to the State as to the individual. Of the latter an instance is given in adhyāya 139, where the well-known sage Viśvāmitra, who, in a long continued famine, having nothing to satisfy his hunger, is compelled to commit the theft of a piece of raw hide from the house of a cāṇḍāla. This is an extreme instance of Āpaddharma. Viśvāmitra gives to the cāṇḍāla the following justification for his conduct (12. 139. 78):

पिबन्त्येवोदकं गावो मण्डूकेषु रुवत्स्वपि । न तेऽधिकारो धर्मेऽस्ति मा भूरात्मप्रशंसकः ॥

[The cows do not desist from drinking water even though the frogs keep on croaking. You have no right to decide in matters of Dharma: do not prattle in self-praise.]

One of the most pathetic tales next given is that of a pair of loving pigeons (adhy. 141–145). A covetous and merciless hunter, once — on a day of intense storm and rain — catches into his cage a female pigeon who was out searching for food. The hunter was otherwise so oppressed by the drenching weather that he had to pass, without food or shelter, the whole night under a tree, on the top of which several birds had built their nests, but who, owing to the inclement weather, could hardly enjoy rest

* Dr. N. Venkatarāmanayya, M. A., Ph. D., Retired Reader in Indian History and Archaeology, University of Madras, who was kind enough to translate for me into English the Telugu Version of the Śāntiparvan, informs me that, in the Telugu Version, the Kaṇiṅkanīti is found both in the Ādiparvan, Canto 6, stanzas 102–120, as well as in the Śāntiparvan, Canto 3, stanzas 269–276; in the first case under the title: 'Kaṇika expounds Rājanīti to Duryodhana'; and in the second case: 'Bhīṣma narrates to the eldest of the Pāṇḍavas "the hitavacanas" (words of advice) taught by Kaṇika, the best of the descendants of Bharadvāja, to Śatrumjaya, the King of Sauvīra. The contents of the two Sections are not exactly the same. There are differences; but the character of the Nīti expounded in both of them is the same."

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throughout the night. In one of these nests was a lone male pigeon, restless all through the night and awaiting his female-companion, who had gone out that morning to collect food in the forest, and did not at all return even up to the evening. So the male bird had to pass the whole night oppressed by storm, hunger and separation. Says the male-pigeon (142. 8–10) :

भार्या हि परमो नाथः पुरुषस्येह पठ्यते । असहायस्य लोकेऽस्मिँल्लोकयात्रासहायिनी ॥ ८

तथा रोगाभिभूतस्य नित्यं कृच्छ्रगतस्य च । नास्ति भार्यासमं किंचिन्नरस्यार्तस्य भेषजम् ॥ ९

नास्ति भार्यासमो बन्धुर्नास्ति भार्यासमा गतिः । नास्ति भार्यासमो लोके सहायो धर्मसाधनः ॥ १०

[The wife is said to be the best protector of the husband when destitute of any other helper ; she is, here below, his sole companion in the world's pilgrimage. So too, whenever he is overcome by disease or caught into some trouble, there is, for the male, no other permanent solace, nor an associate, nor any eventual goal comparable to his mate. There is also no other helper in this world, nor any partner in acquiring and sharing merit.]

The female pigeon, caught by the hunter, heard and recognised her mate's words of lament — as that was the only bird's voice issuing from the tree that night — and said : " Now, my dear, let me advise you as to the best thing to be done. The hunter is much affected by cold and hunger. He is now resting beneath our nest. So, do offer him the morning's welcome due to the guest, and the service appropriate for the ' house-holder ' as well as the *dvija*." *

The male-bird gladly — but not without tears for the imprisonment of his mate — agreed to follow her advice. The first necessity for the guest was protection from the biting cold. So the bird-householder gathered together dry leaves, and, with a burning charcoal procured from an adjacent charcoal-dealer's shop, set it blazing ; and then threw himself into the blazing fire to afford fresh and hot food to the hunter ! This act grieved the hunter, who, by way of an atonement, released all the birds caught into his net, including the wife of the Kapota, who naturally threw herself into the same blazing fire and so became a *Satī !* — Beast- and bird-fables of this type prove extremely moving and instructive.

The rest of the Āpaddharma contains some abstract discussions on merit and demerit, and on specific virtues and vices, which are not of much interest or importance. — Questions are also asked, towards the end, by another brother of Yudhiṣṭhira, to which apt replies are given by Bhīṣma. The topics are not all definitely connected with the current context. A large tract in adhyāya 159 is freely adapted from portions of the Manusmṛti and of some other earlier Paurāṇika texts.

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* *Dvija* signifies ' twice born ', i. e., (i) Brāhmaṇa ; (ii) Bird. After initiation into the sacred Vedas the Brāhmaṇa begins a distinct second life. So does the bird when its imprisonment into the egg comes to an end, and it too acquires a wider vision. The hunter is supposed to know birds' language.

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Adhyāya 161 narrates the question asked by Yudhiṣṭhira not to Bhīṣma, but, to his four brothers as well as to Vidura who — every one of them — had a different answer, to give to the question; and it is in this very Adhyāya, ending with thirteen longer verses, that in one of them (st. 44) occurs — according to Hopkins — a reference to a Buddhistic doctrine (see Critical Notes, p. 945). Adhyāya 162 brings in — while discussing different types of men in different parts of the country — a reference to the Mlecchas in the North, in which connection a reference is invited to the Mausalaparvan, Introduction, pp. xxx–xxxv, and Notes to 16. 8. 43.

From the abstract discussion and the interesting concrete illustrations of the "Āpaddharma" policy hitherto discussed and summarized, the impression is likely to be produced that the Epic is advocating an all-round policy of "End justifying the Means". In order to prevent such a misunderstanding, the author of the Epic emphasizes the importance of virtues like Self-control (*Dama* ; adhy. 154), Austerity (*Tapas* : adhy. 155); and Truth (*Satya :* adhy. 156); also the great danger from vices like Avidity (*Lobha* : adhy. 152, 157); Passion (*Krodha :* adhy. 152); Wickedness (*Ānṛśaṁsya :* adhy. 158); and — in the case of any lapses — the need for Atonement (*Prāyaścitta :* adhy. 159). This naturally saves the author of the Epic from wilful advocacy of any crooked and immoral policy, which is very likely to tempt the ordinary man into greed and passion, especially after the preceding advocacy and implied praise of the Āpaddharma. If, in spite of this caution, one is led astray into pursuing the "Āpaddharma" policy — even where a simple and straightforward policy can be adopted with more than equal chances of success — the author of the Great Epic has appropriately added to the Parvan the concluding Mokṣadharma section calculated to lead humanity — by penitence and penance — to its correct ultimate goal, namely, the "Mokṣa" or Salvation.

* * * * * * * *

Although intimately associated with the Bhandarkar Oriental Research Institute's project of the Critical Edition of the Mahābhārata from its inception in June 1918, and, later on, functioning as the Honorary Secretary of the Institute during 1927–1933, it was only in August 1935 that I found it possible to actually undertake a Parvan of the Great Epic for editing. My choice naturally fell upon the Bhīṣmaparvan, the press-copy of which I submitted to Dr. V. S. Sukthankar, the General Editor, towards the end of 1941. Unfortunately, Sukthankar, who had done valuable initial work in organizing the Mahābhārata Department and settling the general lines of editorial procedure during the well-nigh eighteen years that he functioned as the General Editor (from 1st August, 1925, to 21st January, 1943) suddenly passed away, and the onerous task by which, after an amount of important pioneering work, Sukthankar had brought international recognition to the Institute's Mahābhārata project devolved, in the absence of a younger, more competent and easily accessible person, upon the undersigned. — The first General

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Editor, it may be mentioned in passing, had completed during his tenure of office, the Ādi, the Virāṭa, the Udyoga, and the Āraṇyaka parvans and nearly half of the Sabhā : the total output for the eighteen years being 3,798 printed pages of the final edition at a total cost, including establishment charges, of Rs. 4,73,609 — the net income, accruing from annual grants placed at the disposal of the project by the different Governments, States, Universities, Charitable Trusts and individual donors, falling short of the actual expenditure by over thirty-eight thousand rupees.

It was obviously necessary to speed up the output and decrease the costs as well as augment the income. One obvious method for the first suggested itself, namely, the installation of a Mahābhārata Printing Department, where all stages of composing and proof-correction could be carried out on the spot, except only the final printing at a power-press, which the Institute would be able to get done by the courtesy of our obliging neighbours: the Aryabhushan Press, the Samartha Bharat Press and latterly (for a time) the Kesari Press. Such a Mahābhārata Printing Department was actually inaugurated by the Bhandarkar O. R. Institute on the 25th of March, 1944 ; and, as a consequence, during the last twelve years, the total number of printed pages turned out has been 5,842, out of which only 1,008 were printed in all their stages at an outside press (viz., the Nirnaya Sagar Press in Bombay), the remaining number of pages being carried through in our own Press Department. This increased output was mainly due to the saving of time in sending the proofs to and fro, and also to the further circumstance that the workers in the composing and proof-correcting sections had only the Mahābhārata, and no other work, to attend to. — Other economies also followed, side by side with a more widely diffused and—fortunately—a somewhat more fruitful campaign for securing newer donations, which are all duly and gratefully acknowledged in the annual printed reports of the Institute.

The Śāntiparvan, the longest and the most difficult Book of the Epic, contains over fifteen thousand ślokas : and the Indian tradition, as evidenced by the colophon at the end of the unique palm-leaf MS. from the Raja Library at Nepal (see pp. XLV–XLVII above), requires every person, called upon to discharge the functions of the Head of the State, to carefully study from the present Parvan the advice which the great Bhīṣma, lying upon his bed of arrows, delivered to Yudhiṣṭhira, the newly crowned King, regarding the latter's duties to the State in both normal and abnormal circumstances. The theories therein propounded concerning the origin and functions of the State, as I have tried to show elsewhere (see *Annals*, B. O. R. I., Vol. XXIX, 1949, pp. 293–301), can easily bear comparison with those of Greek, French and English political thinkers like Aristotle and Plato, Rousseau, Locke, Hobbes, Burke, and Spencer. Hence I thought that it would be opportune and quite in the fitness of things to request Shri Jawaharlal Nehru to secure from the Government of India a special grant towards the printing expenses of the Parvan in question. The grant was kindly promised and paid up in three instalments, and the editorial work on the Rājadharma section of the

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Śāntiparvan was straightway commenced on the 15th of August, 1947, and the first forme of the final edition was actually printed on the 15th of August, 1948, the first anniversary of the achievement of India's Independence; and whereas the concluding fourth volume of the Śāntiparvan was already published at the hands of the revered Rashtrapati of India on the 19th of November, 1954, today, just a fortnight ahead of the eighth anniversary of Bhārata's Independence, we are, with God's grace, in a position to publish, at the hands of the Prime Minister of India, the first three volumes of the Śāntiparvan.

By a somewhat similar concatenation of circumstances, it has fallen to my lot, after ending the Bhīṣmaparvan (published, 1947)—where Arjuna raises the question as to the righteousness of the war that was about to be waged—to edit the present Parvan—where, after the above-mentioned fight had been fought and won, it is Yudhiṣṭhira who raises the question as to whether, in waging and fighting the war to its tragic termination, they had behaved righteously and according to the correct dictates of the Dharma. The role of the Teacher in the two cases, it would seem, has been purposely assigned to two different individuals, varying in age, position and status: the one—Śrīkṛṣṇa—belonging to the side that has won, the other—Bhīṣma—to the side that has lost; the one who, in spite of his eminent personality, has, when it comes to matters of practical personal politics, no alternative but to seek the advice of sage Nārada (12. 82); the other—after having successfully guided, through troubles and turmoils, two generations of the Kauravas—offers to Yudhiṣṭhira much detailed and practical advice, the philosophical background of which—as I have tried to show above—does not materially differ from that of the Bhagavadgītā. All this could not have been a matter of sheer undesigned accident. The Western critics, however, while on the one hand they are prepared to concede that a portion of the Bhagavadgītā might belong to the original Epic, do nevertheless prefer to nickname the entire Śāntiparvan as a "Pseudo-Epic"; and as to the old Indian commentators, they generally approach their task with a *partie pri* and a display of much unconvincing Mīmāṁsā erudition.

The cardinal principles underlying the present Critical Edition, based as it is upon a judicious use of as many old, provincial and independent manuscripts of the text as could be got together, classified into provincial versions and main recensions, has enabled us to put down a number of passages that have found a place in the current editions, as unauthorized additions, the smaller ones being called "star-passages", while the larger ones are designated Appendix passages. — As to the bracketed Bhṛguid addition of 12. 327–339, see p. 2226–27. — The Concordance to the Calcutta, Bombay and Kumbhakonam editions as compared with the present edition, which is placed at the end of volume 14, shows at a glance what passages are omitted, transposed, repeated and added in these editions and what is their exact location as compared with that assigned to them in the Critical Edition both as accepted text, and as superadded

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passages small and large. There are, however, over and above these, certain other passages which, one might feel intellectually convinced, belong to the category of later additions, although the basic principles upon which the present edition is constituted do not permit us to eliminate them outright from the accepted text. We do meet, however, once in a while, a brave and solitary MS. like T_8 declaring that the real Śāntiparvan ends* with adhyāya 320, which can imply that, at some stage in the growth of the Epic, the Nārāyaṇīya Section did not form an integral part of the Mokṣa-parva sub-section. By a consideration of the grammatical peculiarities of the Nārāya-ṇīya sub-section by itself, as compared with those of the rest of the Epic, we have also found a further independent confirmation of such a view. That the Mahābhārata as we have it before us to-day is a "Bhṛguite" elaboration of an earlier Mahābhārata is a thesis propounded by the late Dr. V. S. Sukthankar, which has now won general acceptance amongst scholars. We have seen how, in the present version of the Bhagavad-gītā no less than of the Śāntiparvan, sage Bhṛgu makes his ubiquitous presence felt— or at least recorded — on all important occasions. The dominant Bhakti colouring that pervades the Nārāyaṇīya section and thrusts itself in season and out of season in passages like the Bhīṣmaparvan, adhy. 61–64, is probably attributable to the same circumstance, as also the Bhakti-wise interpretation of the Bhagavadgītā teaching as current in certain sectarian schools to the present day.

While orthodox commentators might find the kernel of the Śāntiparvan teaching in its Philosophy (interpreted after their own fashion), others might not be unjustified in finding it in its theory of politics as propounded and practically illustrated in the Rāja- and the Āpad-dharma sub-sections. In the Rājadharma, there is a healthy dis-course on the duties of the king, in normal circumstances, both towards himself, his family and dependants; his own officers and soldiers, as also the ministers, statesmen and men of learning. This treatment in the Epic leaves very little scope for criticism, and can be advantageously compared with similar treatment in other Indian texts like the Kauṭilīyam as well as with Machiavelli's well-known manuals for the Prince in literatures outside India. In the Āpaddharma, the topic is discussed, with apt illustrations, as to the circumstances under which a king would be justified in transcending the commonly accepted ethical maxims in the interest of the still higher demands of the welfare of the State and of the whole humanity. Illustrations of such exceptional departures are supplied not only by the Āpaddharma text in appropriate places, but also by the actions and advice of Śrīkṛṣṇa at crucial moments in the Kaurava-Pāṇḍava fight, which forms the central theme of the Great Epic.

And yet it is worth noting that the author of the Epic is particular in pointing out that such exceptional lapses from the strictest code of morality *pro bono publico* always make their authors— not excluding even Śrīkṛṣṇa himself (compare Droṇaparvan,

* See page 1811, and also p. 2223.

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164. 107 ; Strīparvan, 25. 40-46 ; Āśvamedhika, GK. 53. 20-22) — suffer their inevitable consequences. These are some of the indelible impressions concerning men and morals that so many years of pre-occupation with the great Śāntiparvan have left upon the Editor's mind.

* * * * *

During the last twelve years I have been also functioning as the General Editor ; and in that capacity part of my task consisted in seeing to it that the fundamental principles upon which the present Critical Edition is based — principles as they have been developed by my predecessor in office, the late Dr. V. S. Sukthankar, in his Prolegomena to the Ādiparvan and other published papers — are generally adhered to. I had, from that point of view, to read more than once — and finally pass through the press— besides the unfinished portions of the Sabhāparvan— the Droṇa (almost completed), the Karṇa (issued, 1954), the Śalya (nearing completion), and the Sauptika and the Strī parvans (issued 1948, 1956) ; and I am grateful to the Parvan-editors for receiving such detailed suggestions as I had to make as regards text-constitution and allied matters in a friendly spirit and as meant eventually to augment the prestige of Indian scholarship in this truly Herculean and epoch-making task that we have been called upon to accomplish. Since the Parvan-editors were all carefully selected scholars, it would have been possible to take the General Editor's function more lightly ; but I know how, as Parvan editor, I was myself capable of making mistakes, and I have to be excused if I judged others by my standard. I am grateful to find that my suggestions have been generally taken in a kindly spirit, and that is surely the only reward that I have a right to expect for burning day after day much mid-night oil on this " proof-correction " business. I take this opportunity to thank all these co-editors here, as I am not sure if I am likely to have another opportunity of doing the same hereafter.

It would be a serious dereliction of duty if I did not record here my obligations to the loyal and experienced staff both in the Mahābhārata and the Press Departments, without whose day-to-day co-operation in my work it would not have been possible for a person verging towards the octogenarian stage to accomplish as much work as has been actually accomplished, and to attain therein even that measure of success and accuracy that I might have attained. Today, not all of my co-workers in the task, unfortunately, are present to receive this expression of my gratitude. Amongst these, the first mention is due to Shri M. V. Vaidya, M. A., whose constant assistance in proof-correction and occasional discussion of knotty textual points has proved of great use to me all along. Unfortunately Vaidya, who kept on steadily and faithfully working at his desk in spite of an ailing constitution, passed away on the 6th of July, 1952, and the sad news reached us while we were at our annual Council meeting. Even during his last illness, Vaidya insisted upon the final press-copy and the page-proofs being sent

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to him at home, because, as he had expressed to me more than once, that was the only way in which he could forget his ailment and derive real solace ; and the penetrating criticisms that he could make even in that situation proved at times very original and helpful to me. It is difficult to forget such a person who was, in his own way, a true *karmayogin*. — Shri S. N. Tadpatrikar joined the service of the B. O. R. I. in April 1919, and had been working as the Superintendent of Collations for over 35 years. He retired from service in March 1954, and passed away some eight months later. Tadpatrikar was well read in Vedāntic literature and in the Bhakti literature generally. He supplied me with useful extracts from the commentators on the Śāntiparvan for being used in the Critical Apparatus as well as in the Notes at the end ; and as he was the only person available in the Department who was acquainted with the entire history of the Institute's Mahābhārata project, he was in a position to remind me of facts and incidents in the early stages of our Mahābhārata work which might have escaped my attention. To him I record here my sincere tribute of gratitude and friendship.

Of the other members of the Mahābhārata staff who are loyally sharing our day-to-day work in the Department, I must prominently mention Shri N. M. Khuperkar, M. A., to whose constant care and vigilance in proof-correction and in hunting up references, as also untiring devotion to all other editorial details, the Śāntiparvan edition as it appears to-day in its completed form owes no small measure of its accuracy and reliability. In spite of all our joint care, there must have very possibly remained behind some editorial lapses and inaccuracies over and above those noticed in the Addenda et Corrigenda ; and for these we have to crave the indulgence of our readers. In the compilation of the detailed description of the Critical Apparatus, Shri Khuperkar derived much assistance from Shri G. G. Soman, who also rendered considerable help in preparing the statistical statements regarding the traditional and the mathematical extent of the present Parvan. — Shri Vishwanath Shastri, an expert in reading the Śāradā, Telugu, Grantha, and Malayālam scripts, besides being a close student of the Vyākaraṇaśāstra, as also Shri Anant Narayan Shastri, an expert in reading Southern scripts and possessing special qualifications in the Vedāntaśāstra, helped me in solving questions pertaining to their special branches of study, for which they both deserve my best thanks. Shri Anant Shastri's sole occupation for the last nearly eighteen years has been the compilation of a pāda-index to the entire Mahābhārata, which is to be published as volumes 20 and 21 of the present Critical Edition : and so his help in locating passages and furnishing cross-references is already proving of immense help in settling the text of many a passage. I must not also omit to mention Shri G. B. Palsule, M. A., a close student of Grammar and Lexicography, and possessing amongst his qualifications, besides the modern critical outlook, a reading knowledge of German and French, who, although a younger recruit in the Mahābhārata Department, rendered me much valuable help in ways too numerous to specify. — Thanks are also due to the Mahābhārata Press

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Department in charge of Shri S. B. Mahabaleshwarkar who has been functioning as the head compositor, as well as to the band of his loyal assistants in the Department who spared themselves no pains in correcting and re-correcting — as many times as might be found necessary — the proofs as they reached them after undergoing editorial corrections, deletions, additions, transpositions and what not, which often turned into an unsightly mess the neat galley-proofs or page-proofs as they might have handed them the evening before. An average page of our critical text with the corresponding Crit. App. below it, has to use about ten different kinds of type, and there are further type-varieties in the Introduction, Notes and Appendices. To manipulate all these fonts with the ease and facility of experts in the profession is no light job, and it richly deserves a meed of thanks which rarely goes in their direction. Finally, how can I adequately express my humble gratitude to the Almighty Giver of all Blessings who inspired and almost commandeered me to undertake this great job, who gave me the patience and the power to carry it on to the end with such talents as I possess, and attain whatever measure of success I might have attained, with the constant and unstinted co-operation of such colleagues and assistants as have been made available to me by His benign guidance and dispensation ?

महिमानं यदुत्कीर्त्य तव संह्रियते वचः ।
श्रमेण तदशक्त्या वा न गुणानामियत्तया ॥

1st August, 1956
B. O. R. Institute,
Poona 4

S. K. Belvalkar

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MOKṢADHARMA

(1) Conspectus

[168] The *Rājadharma* section consists of Bhīṣma's discourses on the duties of a king and similar other topics relating to polity. Yudhiṣṭhira now opens up a discussion on what may be called philosophical matters with questions pertaining to the highest duty of men who lead a life characterized by the four *āśramas* (stages of life), as also to the way of getting over the sorrow caused by the loss of one's wealth or of one's near and dear. Bhīṣma begins by telling him that, as one realizes the futility of life in this phenomenal world, one naturally tends to develop in oneself a spirit of detachment. By way of illustrating this point, he narrates to Yudhiṣṭhira the story of Senajit. King Senajit was filled with grief at the death of his son. A Brāhmaṇa tried to assuage the king's grief by impressing upon him the need for an attitude of equanimity and freedom

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from desire. He told Senajit how the concubine Piṅgalā, who had been distressed on account of the separation from her lover, ultimately found solace in this kind of philosophical attitude. [169] Yudhiṣṭhira then asks Bhīṣma how one can secure one's welfare in a world in which Kāla (Time) is marching on, devouring all creatures. In reply, Bhīṣma recounts to him an ancient dialogue between Medhāvin and his father. Medhāvin asked his father as to what course of conduct a wise man should follow, when he had realized the truth that the life of man was fast ebbing away. The father replied that one should always go on performing the duties enjoined for the four *āśramas*. The son, however, demurred and insisted that, in a world overpowered by decay and death, a wise man should betake himself to the forest and follow the path of renunciation.

[170] Yudhiṣṭhira asks Bhīṣma how happiness and sorrow come to the rich and the poor who live life in their own ways. Bhīṣma, in reply, repeats to him what Śamyāka had formerly told him at Hastināpura. Śamyāka once met a Brāhmaṇa who impressed upon him that the state of being without possessions was the happiest — that without renunciation one could not become happy and fearless. [171] Yudhiṣṭhira asks Bhīṣma : " If a person, urged by a strong desire for wealth, undertakes to do some work but fails thereby to obtain the desired wealth, what should he do to find happiness ? " Bhīṣma replies that one who has developed an attitude of equanimity and of complete indifference (*nirveda*) towards worldly things, becomes happy. In this connection he tells the story of Maṅki. Maṅki, desirous of getting more money, bought with the little money that he had, a pair of young bullocks. When the bullocks were yoked and taken out to the fields, they shied at a camel sitting on the way, ran headlong towards it, and jumped upon its neck. Thereupon, the enraged camel got up and ran off full speed, with the two bulls dangling on either side of its neck. The sight of his bulls being thus strangled to death brought about a change in the outlook of Maṅki. He was convinced that fate or divine dispensation was all powerful, there being no scope for human effort which often proved futile. Bhīṣma further narrates to Yudhiṣṭhira two stories which are relevant to the topic under discussion, namely, (i) the story of Janaka of Videha who had imbibed the spirit of complete non-attachment, and who, therefore, claimed that he would remain un-affected even if his capital Mithilā was in flames, and (ii) the story of the sage Bodhya who attained peace of mind through *nirveda*, which he had learnt from his six teachers, namely, Piṅgalā, Kurara, Sarpa, Sāraṅga, Iṣukāra, and Kumārī.

[172] Yudhiṣṭhira asks Bhīṣma how one, living in this world, can become free from sorrow and attain to the highest state of happiness. Bhīṣma, in reply, recounts the ancient dialogue between Prahrāda and the sage Ājagara. Prahrāda, struck by the calm composure and equanimity of Ājagara, asked him how he had attained to that state of being. Ājagara replied that he had realized that birth, growth, decay, and death were in the nature of things (*svabhāva*), and that, therefore, he never experienced either exultation or sorrow. He went on to say that he practised the Ājagara way of life,

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swallowing a big mouthful whenever it was available or otherwise remaining without food for days together, and that that way of life had helped him to attain peace and equanimity. [173] Yudhiṣṭhira asks Bhīṣma wherein the greatness of man lies—whether in having relatives and wealth or in doing actions or in possessing intelligence (*prajñā*). Bhīṣma replies that the true greatness of man lies in his intelligence. In support of this, he recounts the ancient dialogue between Indra and the sage Kāśyapa. Once a rich Vaiśya had, in his arrogance, wantonly driven his chariot over the sage Kāśyapa. While Kāśyapa lay there forlorn, awaiting his death, Indra, in the form of a jackal, approached him and sang to him the glory of man. He, however, concluded by telling Kāśyapa that man had fallen from his greatness on account of his unbridled greed, and that men themselves had enslaved men. The jackal further told him that, in his previous birth, he was a man but that, on account of folly, insolence, and want of faith, he had been reduced to his present state of existence.

[174] Yudhiṣṭhira asks Bhīṣma whether gifts, sacrifices, and penance are productive of good results. By way of reply, Bhīṣma expounds to him the inexorable law of *Karman*. *Karman* follows a person like his shadow. Bhīṣma concludes by saying that long and severe penance conduces to man's lasting happiness.

[175–185] (175) Yudhiṣṭhira puts to Bhīṣma the following questions : Out of what was this world created ? Who created the great elements ? In what sequence were they created ? How did the different *varṇas* (social orders) come into being ? What are their duties ? What is the nature of the soul ? What becomes of the soul after a person's death ? —In reply, Bhīṣma narrates to Yudhiṣṭhira, in this and the following ten chapters, an ancient dialogue on these various topics between Bhṛgu and Bharadvāja. Having been asked by Bharadvāja, Bhṛgu first described whence and how the world and the great elements were created and how big and extensive the latter were. (176) When Bharadvāja asked for further details, Bhṛgu described how the five elements from *ākāśa* to *bhūmi* emerged, each latter element evolving out of the former. (177) Bhṛgu further stated that all mobile and immobile creation came into existence as the result of the various combinations of the five elements and that the special qualities of the elements manifested themselves through the movement, heat, liquidness and solidness, and the senses of perception of the living creatures. He emphasised that even trees and plants had all the senses of perception arising out of the five elements existing in their bodies. Bhṛgu next described the different varieties of the special quality of each of the five elements. He added that these elements, namely, water, fire, and wind, were always actively present within the embodied beings. (178) Answering another question of Bharadvāja, Bhṛgu explained that wind in conjunction with fire, in the form of the five breaths, maintained the life of a living creature. (179) Bharadvāja then raised the following issue : if fire and wind in the body were responsible for maintaining life, the assumption of the existence of the soul would have no meaning. If death implied total extinction, meritorious acts would become futile. (180) Bhṛgu

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replied that the soul did exist, that it only became imperceptible after the destruction of the body, just as fire as such became invisible after the consumption of the fuel.

(181) Dealing with the four *varṇas*, Bhṛgu stated that, in the beginning, there was only one *varṇa*, namely, that of the Brāhmaṇas, which came to be later divided into four as the result of the actions of human beings. (182) Bhṛgu then described the duties of the four *varṇas*. (183) He pointed out that human beings, overpowered by *tamas* (the darkness of ignorance), were blinded by greed, anger, and other passions, and that, therefore, they could not see the light of truth and righteousness. (184–185) Bhṛgu continued with a discourse on the duties enjoined for the four *āśramas*. In answer to Bharadvāja's question whether there was another world beyond this world, Bhṛgu said that there was, to the north of the Himālaya, a heavenlike world inhabited by pure, righteous persons.

[186] On being asked by Yudhiṣṭhira, Bhīṣma explains to him the different rules pertaining to religion, morality, and social etiquette. [187] Yudhiṣṭhira asks Bhīṣma what *adhyātma* (knowledge concerning the self) is and how it is to be attained. In reply, Bhīṣma expounds to him the philosophy of spirit and matter. There is, on the one hand, soul or spirit which only 'sees'; on the other hand, there is matter which includes the five elements, the five senses of knowledge, mind, and intellect. The matter is composed of the three *guṇas* (constituents), *sattva*, *rajas*, and *tamas*, which cause pleasure, pain, and infatuation respectively. [188] Bhīṣma, then, speaks to Yudhiṣṭhira of the fourfold Yoga of meditation which, he says, ultimately leads to *nirvāṇa*.

[189–193] (189) Yudhiṣṭhira asks Bhīṣma what fruit a Jāpaka (a murmurer of Vedic *mantras*) acquires. Bhīṣma first states that a Jāpaka, who murmurs the Vedic *Saṁhitā* without desire for any fruit, attains to the highest state of self-realization. (190–191) But a Jāpaka, who practises silent recitation with some desire, attains to the worlds of different gods, which are, of course, inferior and are almost like *niraya* (hell) in comparison with the highest state of self-realization. (192) Bhīṣma, then, recounts to Yudhiṣṭhira a long debate between the Brāhmaṇa (Paippalāda) and king Ikṣvāku. The Brāhmaṇa had practised penance for a thousand years, silently reciting the Vedic *Saṁhitā*. The goddess Sāvitrī appeared before him and asked him what he wished. The Brāhmaṇa answered that he only wished to continue the silent recitation of the Veda. Sāvitrī, granting his wish, said that he would attain Brahman. She also forewarned him that he would soon meet Dharma, Kāla, Mṛtyu, and Yama. In course of time, these latter approached the Brāhmaṇa and wanted him to go to their heavenly abodes, by way of the fruit of his silent recitation. While the Brāhmaṇa was attending to these guests from the other worlds, there appeared before him king Ikṣvāku. After the customary greetings, the king expressed to the Brāhmaṇa a desire to give him some gift. The Brāhmaṇa told him that he had taken to the path of renunciation and that, therefore, he would accept no gift, but that, on the other hand, he would himself offer

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to the king, a gift which he might ask for. On this, the king said that he would like to have from the Brāhmaṇa the fruit that had accrued to him as the result of his silent recitation of the Veda. The Brāhmaṇa pointed out to him that, as he had been practising silent recitation of the Veda without desiring any fruit, he was unable to specify the nature of the fruit that was likely to accrue to him. The king insisted that he was not prepared to accept a gift whose nature was vague, and again importuned the Brāhmaṇa to accept a gift from him. While the king and the Brāhmaṇa were thus arguing with each other, there appeared before them two men who were clumsily clad and were making clumsy gestures. They were engaged in a hot dispute over a matter which they now referred to king Ikṣvāku. One of them, Virūpa by name, said to the king : "This man Vikṛta gave away a cow to a Brāhmaṇa. I begged of him the fruit of his charity, which he generously passed on to me. With this merit to my credit, I bought a pair of milch-cows and gave them away to a person who lived on gleaned corn (*uñchavṛtti*). Endowed with twofold merit, I again approached Vikṛta and offered him that merit. But he is not accepting it. This is the point of our dispute." On being asked by the king, Vikṛta said that he would not accept anything from Virūpa as the latter owed him nothing. Taking the cue from these disputants, the Brāhmaṇa prevailed upon the king to accept the gift of the fruit of his lifelong silent recitation. The king accepted the gift, suggesting that both of them should share equally in the fruit. (193) Bhīṣma concludes the story of Jāpaka by stating that both the king and the Brāhmaṇa secured, after death, rewards which were comparable to those of a Yogin.

[194-199] (194) Yudhiṣṭhira asks Bhīṣma : "What is the fruit of the pursuit of knowledge and of the observances prescribed in the Veda? How is the soul or self to be known?" In reply, Bhīṣma recounts the ancient dialogue between Manu and Bṛhaspati, which related to similar topics. Manu, discoursing to Bṛhaspati, first distinguished between the path of action and the path of knowledge. The latter was concerned with the knowledge of the Self. The embodied self experienced the fruit of good and bad actions. The Self, in its true nature, was imperceptible by the senses and was imperishable. (195) Manu then pointed out how the five great elements evolved—each following one out of each preceding one. The first element, namely, *ākāśa* was born from the imperishable Self (*akṣara*). The embodied self, he continued, came in contact with the five elements, and the five senses of knowledge depended respectively on the qualities of the five elements. (196) He then advanced various arguments to prove the existence of the soul : "Nobody has seen the other side of the Himālaya or the reverse side of the moon. Yet it cannot be said that they do not exist. Similarly it cannot be said that the soul, which cannot be perceived by the senses, does not exist. The existence of the soul can be inferred by the light of intelligence. The soul, which becomes unmanifest after the disintegration of one body, again makes itself manifest when it enters another body." (197) Manu further explained to Bṛhaspati that the Self could be 'seen' or realized only by one, whose mind, having been cleansed of all passi-

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onate desires, was in a state of undisturbed calm. (198–199) The Self or Brahman, continued Manu, could be ultimately 'known' or realized through *samādhi* achieved by means of the technique of *dhyāna*. The Yogins start meditating on the elements beginning with the earth, and, in an ascending order of meditations, finally meditate on and enter into the attributeless Brahman.

[200] Yudhiṣṭhira wants to know the real nature of Keśava. Bhīṣma says that he has heard about it from Jāmadagnya Rāma and Devarṣi Nārada. Keśava, according to them, is not a mere man but the almighty Being who created the elements, ordained Kāla, and brought into existence the four *varṇas*. [201] Asked by Yudhiṣṭhira, Bhīṣma enumerates the names of the Prajāpatis. He goes on to state that over a hundred thousand sons, whom Śaśabindu had procreated on his one thousand wives, did not recognize any Prajāpati and were the progenitors of the Vṛṣṇi clan. After speaking of the various categories of gods, Bhīṣma mentions the names of the sages who inhabit each of the four quarters. [202] In reply to Yudhiṣṭhira's query as to what animal form the great god Hari assumed, Bhīṣma tells him : " Once, while I had been hunting, I rested in the hermitage of Mārkaṇḍeya. There, Kaśyapa told me the story of Viṣṇu who had assumed the form of the great Boar (*varāha*) in order to free the earth from the menace of the demons. That great god who had assumed the form of the Boar, was Kṛṣṇa himself. "

[203–210] (203) Yudhiṣṭhira then questions Bhīṣma on the subject of *Mokṣa*. This and the next seven adhyāyas contain the dialogue about *Mokṣa* and allied matters which had taken place between a teacher and his pupil and which Bhīṣma now recounts to Yudhiṣṭhira. It embodies what is traditionally known as the *vārṣṇeya-adhyātma*. The pupil asked his teacher : " From what source have I and you issued forth ? " The teacher replied " Vāsudeva is all. The Brahman incarnated itself in the form of Vāsudeva in the clan of the Vṛṣṇis. He alone knows the Brahman. He is the supreme Puruṣa. Out of Prakṛti, presided over by Puruṣa, evolved Buddhi, Ahaṁkāra, and the great elements, each succeeding evolute out of each preceding one, and the senses of knowledge and the organs of action. The embodied spirit, which hears, sees, etc., can be seen or realized by means of Yoga alone (204) This cycle of material evolution and dissolution goes on under the superintendence of the Kṣetrajña Puruṣa. A wise man should know the difference between Kṣetra or the material body and the Kṣetrajña or the spirit. (205) The beings, through ignorance, become affected by the operation of the three *guṇas* – *sattva*, *rajas*, and *tamas* Whoever wants to attain peace should, therefore, keep his senses under control. Knowledge shines forth only when the body is cleansed of the impurities produced by passions and desires. (206) Women are, by nature, like the Kṣetra ; men are Kṣetrajña. It is the seed of attachment, of passionate desire (*tarṣa*), out of which creatures are born. One should understand that sorrow is generated from the desire for grabbing things (*upādāna*), and increases through self-conceit (*abhimāna*). The renunciation of desires results in complete cessation of desires, and this latter

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in *mokṣa*. (207) *Brahmacarya* is an aspect (*rūpa*) of Brahman itself. It consists of the restraint of all the senses. The body of a living being is composed of wind (*vāta*), bile (*pitta*), and phlegm (*kapha*), blood, skin, flesh, muscle, bone, and marrow. A network of tubular vessels (*sirā*) supplies the body with the essential juices. One of these tubular vessels is the sustainer of mind. It carries semen (*śukra*), which is the quintessence of the juices of the body. Those, who understand the nature of *śukra*, which, through procreation, brings about the confused intermixture of creatures (*bhūtasaṁkara*), become free from attachment and are never reborn. (208) Non-violence, truthfulness, rectitude, forgiveness, and vigilance (*apramāda*) — one who possesses these becomes happy. One attains the highest state when the mind has ceased to wander. For the control of the senses and the mind, one may also adopt the Yoga technique. (209) Overpowered by *rajas* and *tamas*, the mind functions actively during the states of waking and dream ; during the state of deep sleep, the mind ceases to be active. (210) The whole world is fettered by greed and revolves like a wheel. One, who knows the true nature of the Prakṛti and its manifestations (*vikārāḥ*) and of the eternal Puruṣa, becomes free from greed and is liberated. This great doctrine has been revealed by the great sage Nārāyaṇa out of compassion for the creatures."

[211–212] (211) Yudhiṣṭhira asks Bhīṣma how Janaka, the king of Mithilā, attained *mokṣa*. Thereupon Bhiṣma narrates to him the history of Janaka. Janadeva Janaka was pre-occupied with the question as to what happened to the soul after death. A hundred teachers had assembled at his court and put forth different views on the subject. Some of these were heretical and did not satisfy the king. At this juncture, there arrived at the king's court a great sage named Pañcaśikha Kāpileya, who was the first pupil of Āsuri. Pañcaśikha joined in the debate and overwhelmed all the hundred teachers by means of his logical reasoning. Janaka, therefore, sent away all the teachers and followed Pañcaśikha for instruction. Pañcaśikha then expounded to him the doctrine which led to liberation. He emphasised that everything other than the Self was subject to decay and death and that it was wrong to identify the Self with non-self. (212) Pañcaśikha further pointed out that this 'field' of the body (*kṣetra*) was a conglomeration of the senses of knowledge, mind and the organs of action, resulting from the combination of the five elements and the interplay of the three *guṇas* — *sattva*, *rajas*, and *tamas*, and that whosoever through indiscrimination regarded this conglomeration as being identical with the Self experienced endless sorrow. Janaka, thus instructed by Pañcaśikha, became free from sorrow.

[213] "What course of conduct leads to happiness and fearlessness ?" Replying to this question of Yudhiṣṭhira, Bhīṣma states that *dama*, self-restraint, is the source of all virtues. A man of self-restraint, who fears none and whom no one fears, is respected by all and attains highest knowledge. [214] Questioned by Yudhiṣṭhira as to what constitutes the essence of penance, fasting, and continence, Bhīṣma replies : "True

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penance (*tapas*) is characterized by renunciation and humility. Fasting implies abstaining from food between the two meals. Continence consists in going to one's wife only during the proper period." [215] "Is man really the author of his own actions, whether good or bad?" By way of replying to this question, Bhīṣma recounts to him the old dialogue between Indra and Prahrāda. Prahrāda, the king of the demons, having been defeated and having fallen from his glory, was lying in a desolate place, calm and undisturbed in mind. Indra approached him and asked him the secret of his equanimity. Prahrāda, in reply, propounded to him the doctrine of *svabhāva*, according to which whatever happened in this world happened as a result of the inherent nature of things, there being no scope for the operation of any human agency.

[216-218] (216) Yudhiṣṭhira asks Bhīṣma: "How should a king, who has fallen from his glory, lead his life in this world?" Bhīṣma, in reply, refers to the dialogue between Indra and Bali, the king of the demons. Indra defeated the demons and was searching after Bali who had disappeared. Directed by Brahmā, Indra at last found him living in the form of a donkey in a desolate place. Indra reminded him of his former power and glory and asked him what had become of his jewels and the royal umbrella and how he took his present condition. Bali replied that he had had his 'Time' and would certainly have his 'Time' again. (217) Further accosted by Indra, he expounded the doctrine of Kāla. Birth and death, rise and fall, were brought about by Kāla. It was Kāla that established everything and brought everything to fruition. (218) While Indra was listening to the discourse of Bali, he saw, to his great astonishment, the Goddess of Glory (Śrī) coming out of the body of Bali. On being asked by Indra, Śrī told him that she had left Bali because he, who had been once righteous and truthful, became arrogant and impure under the harassing impact of Kāla. Indra, then, requested her to reside with him (Indra) to which she agreed. [219] In this very context, Bhīṣma recounts to Yudhiṣṭhira another old dialogue, namely, that between Indra and Namuci. Namuci had been defeated and deprived of his glory. Still he remained calm and undisturbed. On being questioned by Indra about the secret of his equanimity, Namuci stated that everything in the world was pre-ordained and that he lived as directed by the Ordainer. [220] Further asked by Yudhiṣṭhira as to what is good for a man who has sunk in dire distress, Bhīṣma replies that it is fortitude and firmness which sustain a man in distress. In this connection, he recounts to Yudhiṣṭhira another dialogue between Indra and Bali. Bali was vanquished in battle and was lying in a mountain cave. Indra, triumphantly riding on his elephant, arrived at that spot. He was astonished to see Bali calm and undisturbed even in defeat and asked him how it was that he did not feel sorry about his present condition. In reply, Bali expounded to him the doctrine of Kāla: It is Kāla which brings about the rise and fall of creatures. He added: "It was once my time; now it is yours. Your time also will soon be over." In his discourse, Bali referred to many previous kings of demons who were struck down by the power of Kāla. Indra was pleased with this discourse and honoured Bali as the 'philosopher of Time'.

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[221] Questioned by Yudhiṣṭhira as to what are the characteristics of a man rising or declining in his fortune, Bhīṣma refers to the dialogue which had taken place between Indra and Śrī. Once Nārada and Indra met, at daybreak, on the bank of the Gaṅgā. Both bathed, silently recited the prayers, and offered worship to the rising sun. At that moment, there appeared before them Śrī effulgent like the sun. In reply to their query, she told them that she formerly lived with the demons, who were virtuous, righteous, and religious, and followed the path of right conduct, but that she left them when they fell from their piety and virtues. She further offered to live with Indra with her seven companions, namely, Āśā, Śraddhā, Dhṛti, Kānti, Vijiti, Saṁnati, and Kṣamā.

[222] Yudhiṣṭhira asks : "What course of conduct leads a man to a state beyond Prakṛti ?" Bhīṣma recounts to him the dialogue on the subject, which had taken place between Jaigīṣavya and Asita Devala. When Asita asked Jaigīṣavya the secret of his calm and undisturbed behaviour, the latter propounded the doctrine of equanimity or evenness of mind. He said that a man of equanimity was unaffected by praise or censure, was always calm and devoted to doing good to all creatures, and was neither sorry for the past nor anxious for the future. Controlling the senses and gathering the thoughts away from all objects, such a man attained to the abode of Brahman which was beyond Prakṛti. [223] Asked by Yudhiṣṭhira whether there is any one possessed of all qualities and most respected in the world, Bhīṣma recounts to him what Keśava had told Ugrasena. When Ugrasena asked Keśava which qualities had endeared Nārada to the whole world, the latter said that Nārada possessed many qualities such as humility, evenness of temper, amiability, and expertise in social dealings.

[224-247] (224) Yudhiṣṭhira now puts a series of questions to Bhīṣma : "How do beings come into and go out of existence ? What are the divisions of time ? How and when is the world created and dissolved ? By whom is all this brought about ?" In reply, Bhīṣma repeats to him the discourse given by Vyāsa to his son Śuka. Vyāsa first explained the divisions of time beginning from the smallest unit, namely, *nimeṣa* (the winking of the eye) and going up to the four *yugas*, namely, Kṛta, Tretā, Dvāpara, and Kali which together covered 12,000 years. The day and the night of Brahmā each consisted of 1000 such periods of four *yugas*. At the end of his night, Brahmā woke up and set about creating the world. Seven *puruṣāḥ*, including the five great elements, were first created. They combined with the supreme Self and produced an embodied being called man. Vyāsa then indicated the duties of the four *varṇas* which varied from age to age. (225–26) He then went on to explain the dissolution of the world, each later evolute dissolving into each preceding one, until there occurred the final merging back into Brahman. Referring to the four *āśramas*, Vyāsa stated that the *gārhasthya* constituted the foundation of all the *āśramas*. He further emphasised that a householder should not eat food or enjoy wealth by himself but should give gifts to those who were worthy. He mentioned over twenty great kings and sages of the past, who had

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attained high positions in heaven as the result of their having given away their precious possessions to worthy persons. (227) Vyāsa then explained the rules of conduct for a Brāhmaṇa. A Brāhmaṇa, who was well-versed in scriptures, who performed 'the five sacrifices' every day, who was self-controlled, and who abstained from injury to creatures, crossed the dreadful river of worldly life and attained the perfect state. (228) Vyāsa also expatiated on the way of Yoga, with particular reference to the *dhāraṇās*. (229) He refuted the doctrine of *svabhāva*, which, according to him, was bound to lead to disaster. He asserted that it was the intelligence in man and the knowledge which he acquired with it that were of paramount importance. (230) Vyāsa referred to the four *yugas*, Kṛta, Tretā, Dvāpara, and Kali and described how the knowledge of the Veda, the Vedic practices, and the duties prescribed for the four *āśramas* suffered a gradual decline from the Kṛta to the Kali age.

(231) Vyāsa then expounded the Sāṁkhya way of realizing the Brahman. The one great Self pervaded the entire creation — mobile as well as immobile. One, who 'saw' or realized this, attained Brahman. (232) Vyāsa then went on to explain the way of Yoga. By controlling the senses and by eradicating the passions which were a barrier to Yoga, one should meditate on the Self and attain to the state of self-realization. (233) Vyāsa said that the Veda laid down two ways of life — the way of action and the way of knowledge and renunciation. Actions bound down the self to the cycle of transmigration, whereas knowledge and renunciation liberated the self. (234–237) Vyāsa declared that the four *āśramas* constituted the four rungs of the ladder which led to the realization of Brahman. He then described the duties and responsibilities pertaining to these *āśramas*. (238) Vyāsa propounded to Śuka what he called the secret essence of the Vedas (*Vedarahasya*) — the doctrine regarding the realization of the Self. The embodied self came into contact with the body which consisted of the modifications of Prakṛti inclusive of the mind and the senses of knowledge. After true knowledge was acquired and the mind and the senses were made to merge into the inner soul by means of meditation, one attained serenity and infinite bliss. (239–241) These three adhyāyas are together identical with adhy. 187 *supra*. (242) Asked by Śuka as to what was the highest Dharma, Vyāsa replied that the control of the senses and mind and the realization of the Self through concentration constituted the highest Dharma. (243) Vyāsa further said that one, who neither craved for anything nor hated anybody, who abstained from injuring creatures in thought, word and deed, and who achieved concentration of the mind, attained Brahman. (244) Vyāsa then enumerated the five great elements with their qualities, the senses of knowledge, and the objects of sense, and emphasised that they were distinct from the inner soul which was beyond them. (245) Vyāsa further added that the Yogins, who became free from the influence of *rajas*, could have a direct vision of the inner subtle soul. (246) Vyāsa then graphically described the wonderful tree of desire growing in the heart of man. This tree could be cut off at the root by means of the great knife of equanimity, renunciation, and

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watchfulness. Through another metaphor, Vyāsa compared the human body to a city which was ruled by Queen Intellect; this queen had the mind as her counsellor who harassed the senses which were the citizens. (247) Vyāsa concluded his discourse to Śuka by describing, in great detail, the qualities and properties of the five elements, mind, and intellect.

[248–250] (248) Overwhelmed by the sight of the kings and heroes slain in the war, Yudhiṣṭhira asks Bhīṣma about the origin of Death. Bhīṣma, in reply, narrates to him the story of king Avikampaka who lived in the Kṛta age. King Avikampaka lost his son in battle. Overpowered by grief, he approached Nārada who comforted him by describing how Death had come into this world. Brahmā was very much worried at the suffocating overcrowding of population in the world. His indignation then burst out in the form of flames. Seeing the destruction wrought in the world by that all-consuming fire, Śiva was moved with compassion. (249) Śiva, therefore, implored Brahmā to withdraw his anger. Brahmā did so but he ordained birth and death for the creatures. At this juncture, a woman sprang out from the cavities of his mouth and nose. Brahmā named her Death and asked her to do the work of killing the creatures. Death, shocked at the idea, shed tears which were gathered by Brahmā in his hands. (250) Thereupon, Death begged of Brahmā to be relieved from that revolting assignment and practised penance for thousands of years. At long last, however, she became reconciled to the task of killing when she was offered the help of diseases, which were actually her tears, and of Desire and Anger.

[251] In reply to Yudhiṣṭhira's question whether the practice of Dharma is meant for this world or for the other world, Bhīṣma states that the rules of Dharma are laid down for the conduct of affairs in this world and that their observance results in happiness both here and hereafter. He points out that Dharma is ultimately honoured by all, as becomes clear from the fact that even a robber, who takes delight in robbing others, seeks the help of the king when he himself is robbed. [252] Thereupon, Yudhiṣṭhira raises the following points: It appears that it is not possible to ascertain the true nature of Dharma from the scriptures alone. There is one kind of Dharma laid down for a person who is well-off, while there is another kind of Dharma laid down for a person who is in distress. Again, it is said that Dharma has changed from age to age. Dharma, it is further said, is based on the conduct of good men. But it is found that good men are not necessarily respected by all. Under these circumstances, Dharma eludes all definition and appears illusory like a *gandharva-nagara* (an imaginary city in the sky).

[253–256] (253) Bhīṣma seeks to elucidate the entire position in this connection by narrating to Yudhiṣṭhira the story of Tulādhāra and Jājali. The Brāhmaṇa Jājali practised severe penance, standing immobile like a pillar for years together. A bird-couple built a nest in his matted hair and lived in that nest with their young ones. Jājali

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felt so proud of his achievement of such wonderful equanimity that he clapped his hands and said : " I have attained Dharma ". But at this moment his pride was pricked by an unseen voice which said : " You are not equal to Tulādhāra of Vārāṇasī in the matter of Dharma. And even he is not in a position to claim what you have claimed ! ". Seized with indignation, Jājali undertook the long journey to Vārāṇasī and saw Tulādhāra selling articles in his shop. Tulādhāra greeted him and asked him the purpose of his visit. (254) Jājali said to him : " You merely sell various kinds of liquids, scents, herbs, roots, and fruits in your shop and yet you have attained perfect knowledge. Whence did this knowledge come to you ? " Tulādhāra replied : " That mode of life, which is founded on total non-injury or minimum harm to the creatures, constitutes the highest Dharma. I live such life. I am free from all kinds of attachment and aversion and I use my scales evenly for all. One who bears no ill or evil towards the creatures in thought, word, and deed, attains Brahman. Many draught animals are made to carry heavy burdens. I consider this to be as bad as infanticide. Cows are called *aghnyāḥ*—unslayable. King Nahuṣa, who had killed a cow and a bull, was held guilty of a heinous crime by the sages of old ". (255) Tulādhāra further told Jājali that sacrifices should be performed without causing injury to any animal and without greed, and that, since one's own self was the holiest of places, it was unnecessary to visit places of pilgrimage. (256) Bhīṣma tells Yudhiṣṭhira that, as a result of Tulādhāra's discourse, Jājali attained perfect peace.

[257] Bhīṣma narrates to Yudhiṣṭhira the story of king Vicakhnu who always showed compassion to all creatures. Vicakhnu was profoundly moved by the exceedingly distressing groans of cows and bulls being slaughtered in sacrifices. He, therefore, banned animal-slaughter even for sacrificial purposes.

[258] " What should one do when, in the course of one's work, one is faced with a conflict of duties ? " In reply to this question of Yudhiṣṭhira, Bhīṣma narrates to him the story of Cirakārin of the Āṅgirasa family. Cirakārin, true to his name, always reflected for a long time before he set about to do anything. He was, therefore, nicknamed by the unappreciative people as *alasa* (an idler) and *durmedhāvin* (a dullard). Once his father Gautama suspected his wife of infidelity. He, therefore, commanded his son Cirakārin to kill her. Cirakārin reflected long on what he should do. He went into the pros and cons of the question. He thought : " How can I disobey my father who has been my constant support ? On the other hand, how can I kill my mother who is to me as a firestick is to the fire ? " While Cirakārin was thus ruminating, Gautama appeared on the scene, filled with contrition for his having issued the hasty command to his son. When, however, he saw his son lying prostrate before him and his wife still living, he felt greatly relieved. He blessed Cirakārin and philosophised on the merits of doing a thing after long reflection. [259] Asked by Yudhiṣṭhira as to how a king should govern without being tyrannical, Bhīṣma refers to the ancient dialogue between king Dyumatsena and his son Satyavat. Satyavat once saw some robbers being taken to the place of hanging under the king's orders. He told his father that he won-

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dered whether hanging or capital punishment was at all the proper Dharma. Thereupon, Dyumatsena pointed out to him that, if there were no capital punishment, there would be no rule of law—there would be chaos. Satyavat countered the king's argument by suggesting that some innocent persons might also be hanged, thereby being entirely deprived of the opportunity of proving their innocence. He, therefore, opined that, instead of capital punishment, some milder form of punishment should be prescribed.

[260-262] (260) Yudhiṣṭhira asks Bhīṣma : " Of the two ways, namely, the observance of the duties of a householder and renunciation, which is superior ? " Bhīṣma says that both these ways of life are conducive to the highest good. Then he recounts the old dialogue between Kapila and the Cow. King Nahuṣa was about to kill a cow as an offering to Tvaṣṭṛ who was his guest. The cow was brought forth and tied to the sacrificial post for being slaughtered. Just then the sage Kapila appeared on the scene, and, looking at the cow, exclaimed in derision : ' Oh, the Vedas ! ' At that moment, a sage named Syūmaraśmi entered the body of the cow and spoke through the cow to Kapila. He said : " You mock at the Vedas ! But from where else do the doctrines like those of non-injury and self-restraint derive their authority ? " Thereupon, Kapila agreed that the observance of the duties of the four *āśramas* laid down in the Vedas led ultimately to one common end, namely, the highest good. In his opinion, however, the best and the only way of achieving that end was the practice of non-violence. Challenging the validity of Kapila's statement, Syūmaraśmi emphasised that the performance of sacrifices was, according to the Veda, the principal, basic Dharma which led to heaven. He further drew Kapila's attention to the Vedic injunction that the *hiṁsā* done for a sacrificial purpose did not really constitute a *hiṁsā*. (261) Kapila, then, argued that the life of a householder was of no use to those who attained the highest state by taking to the way of renunciation. Syūmaraśmi retorted by pointing out that the other *āśramas* depended for their sustenance on the *gṛhasthāśrama* which also provided for procreation and continuity of the race. Kapila still insisted that the control of the senses, which was the only efficacious means of achieving the highest good, could be secured only by those who took to the life of renunciation. Syūmaraśmi vigorously argued in favour of the householder's life, saying that it involved the performance of the most responsible, arduous, and righteous duties, and was, therefore, the only way of life eminently capable of leading to Mokṣa. He added that it was possible only for a few persons to take to the way of renunciation. (262) Kapila, however, persisted in claiming that the way of renunciation, which was based on the knowledge of the self, could, alone, lead to emancipation.

[263] Yudhiṣṭhira asks Bhīṣma as to which of the three *puruṣārthas*, namely, Dharma, Artha, and Kāma, is the best. Bhīṣma, in reply, narrates the story of a cloud named Kuṇḍadhāra. A certain poor Brāhmaṇa practised Dharma with the motive of gain. He was in search of a god who was not already habituated to and hence had not

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become insensitive to the supplications of men. He found such a god in the cloud Kuṇḍadhāra who had not yet been approached by men. Worshipped by the Brāhmaṇa with great devotion, Kuṇḍadhāra was moved with a feeling of gratitude. Thereupon, with the aid of Maṇibhadra, the lord of the Yakṣas, he set about to fulfil the desires of the Brāhmaṇa. The Brāhmaṇa practised severe penance in a forest, and, with the powers so acquired, he wished to give away to somebody great wealth or a kingdom. But Kuṇḍadhāra revealed to him a vision in which he saw thousands of kings rotting in hell. The Brāhamaṇa, thereby, became convinced of the futility of Kāma. He felt ashamed of his own cupidity and apologised to Kuṇḍadhāra. Thus, through the favour of Kuṇḍadhāra, the Brāhmaṇa finally realized that neither Artha nor Kāma, but Dharma alone, led to the highest happiness. [264] Yudhiṣṭhira asks Bhīṣma : " Can a sacrifice be performed for the purpose of Dharma only and not for getting wealth and pleasure ? " By way of reply, Bhīṣma repeats to him the story told by Nārada of a certain Brāhmaṇa named Satya. Satya of Vidarbha lived on Śyāmāka corn and vegetables gleaned from the fields. He undertook to perform a sacrifice with roots and fruits as sacrificial offerings. There lived, in the neighbourhood, a deer which was distressed to see that Satya was performing a sacrifice without an animal as a sacrificial offering. It, therefore, offered itself to be immolated and offered into the sacrificial fire. The Brāhmaṇa did not at first aquiesce; but later when he was tempted with the prospect of heavenly bliss, he accepted the offer of the deer and immolated it at the sacrifice. On account of this animal sacrifice, which involved *hiṁsā*, the whole penance of the Brāhmaṇa came to nought, for, *ahiṁsā* constituted the true essence of Dharma.

[265] Yudhiṣṭhira asks : " What makes a man sinful ? How does he turn to the practice of Dharma ? How does he become inclined towards detachment and renunciation ? " Bhīṣma replies : " Extreme attachment to the objects of senses makes a man greedy, infatuated, and sinful. When a man controls his desires, he attains the fruit of Dharma. Repugned by worldly objects, a man becomes indifferent to them, and, guided by his eye of knowledge, he chooses the way of renunciation. " [266] Questioned by Yudhiṣṭhira as to what leads to Mokṣa, Bhīṣma replies : " Passions like anger, lust and fear are impediments in the path of Yoga. A man wishing to attain Mokṣa should remove these impediments and practise Yoga." [267] Bhīṣma narrates to Yudhiṣṭhira the dialogue which had taken place between Asita Devala and Nārada. Nārada asked how the world and the creatures came into being. Thereupon, Asita Devala propounded to him his cosmological doctrine. He said that the five great elements evolved out of Kāla, and the various constituents of the human body, such as the five senses, five organs of action, and blood, evolved out of the five elements. He also enumerated a group of elements which were sustained in the body by the embodied soul. [268] In reply to Yudhiṣṭhira's question as to how one can become free from greed, Bhīṣma narrates to him the old dialogue between king Janaka and Māṇḍavya. Janaka told Māṇḍavya that, on account of his having been free from any kind of desire, he would remain un-

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disturbed even if his capital Mithilā was to be in flames. He further stated that the highest happiness was born from freedom from desire and that sensual pleasure — even heavenly pleasure — could not stand comparison with it. [269] "What kind of knowledge, conduct, and devotion should one possess in order to be able to attain the highest place of Brahman ?" Replying to this question of Yudhiṣṭhira, Bhīṣma conveys to him the view of the sage Hārīta. Hārīta taught that one should not do injury to any creature, and should be friendly towards all and live a life of renunciation, subsisting on alms which were to be obtained without the slightest trouble and inconvenience being caused to the alms-givers.

[270-271] (270) Asked by Yudhiṣṭhira as to how one can become free from the sorrows of this world, Bhīṣma replies that, just as air is filled and gets coloured with black and red particles of matter, so too does the soul, migrating from one body to another, get coloured and stained with the effects of actions performed. Bhīṣma, further, adds that, when a man dispels the darkness of ignorance by means of knowledge, his soul becomes pure and shines forth as Brahman. In this connection he narrates the ancient legend of the demon Vṛtra. Vṛtra was defeated in battle against the gods. The sage Uśanas, finding him calm and undisturbed even in the hour of his defeat, asked him how he remained unperturbed in such a crisis. Vṛtra answered : "I realize that creatures come and go. I, therefore, neither grieve nor feel elated. The scriptures lay down that one gets what is due to him as a result of his actions." Vṛtra, then, requested Uśanas to expound his views on life and destiny. (271) While Uśanas was about to begin his discourse, Sanatkumāra arrived on the scene. Uśanas implored Sanatkumāra to satisfy Vṛtra's curiosity. Thereupon, Sanatkumāra first described the greatness of Viṣṇu and stated that he could be attained only by means of the control of the senses. He, then, explained how the souls got coloured in different hues ranging from dark to white, in accordance with the evil or good character of their actions. At the end of Sanatkumāra's discourse, Vṛtra said that he was satisfied. He then died and attained to the highest state.

[272-273] (272) In reply to Yudhiṣṭhira's query as to how Vṛtra was killed, Bhīṣma narrates to him the legend of the killing of Vṛtra. Vṛtra, on account of his great might, struck terror in the hearts of gods. Even Indra got so much dispirited that he had to be helped by Śiva who sent his own hot lustre in the form of fever (*jvara*) to attack Vṛtra. (273) When Vṛtra was overpowered by fever, Indra struck him fatally with his thunderbolt. Since Vṛtra was a Brāhmaṇa, the evil spectre of *brahmahatyā* haunted Indra. Indra was ultimately saved from the clutches of *brahmahatyā*, when Brahmā offered to her the following four abodes in the form of the four sinners, namely, (i) one who did not offer seeds or corn in a sacrifice, (ii) one who cut down trees and plants, (iii) one who cohabited with a woman in her menses, and (iv) one who fouled the waters by means of phlegm, urine and faeces. [274] Asked by Yudhiṣṭhira

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as to how and when fever (*jvara*) came into being, Bhīṣma replies with the following story: Dakṣa performed a sacrifice at which he omitted to invite Mahādeva. Piqued at this insult, Mahādeva attacked Dakṣa's sacrifice. The sacrifice assumed the form of a deer. Mahādeva ran in hot pursuit of the deer. In the course of that pursuit, a drop of sweat fell down from the forehead of Mahādeva. It erupted as a conflagration and consumed the sacrifice. Brahmā then appeased Mahādeva with the offer of a share in the sacrifices and implored him to distribute the fiery heat born from that drop of sweat among various places in the world. Fever in the human body is one of the forms of that heat.

[275] Yudhiṣṭhira asks: "How can one be free from pain, sorrow, and death?" Bhīṣma recounts to him, in reply, the dialogue between Nārada and Samaṅga. Nārada once asked Samaṅga the secret of his undisturbed calm and equanimity. Samaṅga replied: "One lives one's life in the manner determined by one's past actions. With this knowledge, I have been able to cast off ignorance and greed and now live without sorrow and fear, as if I have drunk nectar." [276] "How can one, who is a layman and inexpert in the scriptures, achieve the highest good?" In reply to this question of Yudhiṣṭhira, Bhīṣma refers to the dialogue between Nārada and Gālava. Gālava had asked a similar question to Nārada, whereupon the latter set forth certain principles and rules which were to govern man's personal and social conduct. In that connection, he spoke of contentment, humility, the attitude of sharing what one possessed with guests and servants, etc. [277] The topic discussed in this adhy. pertains to freedom from the bonds of attachment. By way of illustration, Bhīṣma narrates the old story about Ariṣṭanemi and Sagara. Ariṣṭanemi had told Sagara that one, who cultivated and always maintained detachment and equanimity of mind and spirit, could be considered to have become emancipated.

[278] This adhy. contains the story of Uśanas as narrated to Yudhiṣṭhira by Bhīṣma. Uśanas, also called Kāvya, was a descendant of the Bhārgavas. Once, by means of his Yogic power, he deprived Kubera of his wealth. Kubera sought the help of Śiva. Śiva, accordingly, discharged his trident against Uśanas. But Uśanas, by means of his Yogic power, became small and occupied the tip of the trident, thus escaping its direct blow. Śiva bent the trident, seized Uśanas in his hand, and finally put him into his mouth. Uśanas thus got into Śiva's bowels. Śiva then practised penance, and Uśanas, who was inside Śiva, also grew in penance and power. He prayed to Śiva to let him out, Śiva granted his prayer, and Uśanas came out through Śiva's penis. That was how he came to be called Śukra. Pārvatī adopted him as her son.

[279–287] The next nine adhyāyas contain Parāśara's discourse to Janaka. The main points in this discourse may be set forth as follows: (279) As a man sows, so does he reap. The character of his life is determined by his own previous actions. One should never do what he would dislike being done to him by others. (280) That man is wise,

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who controls, with the reins of knowledge, the horses of his senses. One can elevate one's position in the social order by doing meritorious acts. (281) As the result of religious gifts, Vedic prayers recited at the sacrifices, and penance, kings and sages of old attained perfection. (282) Persons belonging to the four *varṇas* should practise the duties prescribed for their respective *varṇas*. (283) In times of distress, a Brāhmaṇa may do the work of a Kṣatriya, or of a Vaiśya, but never of a Śūdra ; so also a Śūdra may earn his livelihood by practising manual crafts, trade, and the rearing of cattle. (284) A householder, in general, gets addicted to sensual pleasures and does not see that there is any other happiness higher than the sensual pleasures. He goes on begetting children and hankers after wealth in order to support them. However, a householder, who is intelligent and discriminating, gets disgusted with sensual pleasures, resolves to practise self-control, and assiduously performs the prescribed duties. As all rivers find refuge in the ocean, so do all the *āśramas* find their refuge in the *gārhasthyāśrama*. (285) The four *varṇas* are born respectively from the mouth, the arms, the thighs, and the feet of Prajāpati. The various castes are born out of the intermixture of *varṇas*. Besides the specific duties (*viśeṣadharmāḥ*) of a particular *varṇa*, there are rules of moral conduct which are common to all the *varṇas*, such as non-injury, kindliness, hospitality, truthfulness, matrimonial fidelity, etc. (286) The creation is two-fold — immobile and mobile, of which the latter is superior. Among the mobile creatures, bipeds are the best ; among the bipeds, the Brāhmaṇas ; among the Brāhmaṇas, the intelligent ; among the intelligent, the self-knowers. To be born as a human being even in the family of an outcaste is a rare privilege ; for, man alone can preserve his self by means of meritorious actions. (287) Non-attachment is the root of one's spiritual well-being, and knowledge of the self is the highest knowledge. Penance and gifts given to worthy persons never prove futile. Death arises in consequence of birth and birth in consequence of death. One, who does not know the rules of conduct which lead to deliverance from birth and death, revolves between them like a wheel.

[288] Yudhiṣṭhira asks Bhīṣma his opinion about truthfulness, forgiveness, self-control, and intelligence, which are so much admired in the world. Bhīṣma, in reply, narrates to him the story of the swan and the Sādhyas. Once Prajāpati assumed the form of a golden swan and approached the Sādhyas. Asked by the Sādhyas as to what rules of conduct led to Mokṣa, the swan replied : " One should practise penance, control of the senses, truthfulness, and subjugation of the mind. One should also bring under control what is agreeable and disagreeable. Self-control is the door to immortality ". The swan finally disclosed to the Sādhyas the great secret, namely, that there was nothing superior to man. [289] Yudhiṣṭhira asks : " What is the distinction between the Sāṁkhya and the Yoga ? " Bhīṣma replies : " While the Yoga concerns itself with direct practices, the Sāṁkhya concerns itself with definite knowledge based on the scriptures. " Bhīṣma then goes on to describe the characteristic features of the Yoga such as the rooting out of passions, the regimen, and the practice of concentration. [290

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Bhīṣma then expounds the characteristic features of the Sāṁkhya. The Sāṁkhya emphasises knowledge, discrimination and enumeration. It knows that the world of matter is ever-changing, unreal, and insubstantial. It speaks of the three *guṇas*, the five great elements, the Buddhi, and the Manas together with their qualities and properties. It maintains that the Self is distinct from all these and ever remains unconcerned (*madhyastha*).

[291–296] In these six adhyāyas Bhīṣma undertakes to explain the mutable (*kṣara*) and the immutable (*akṣara*). He refers in that connection to the old dialogue between Vasiṣṭha and Karāla Janaka. The main points which Vasiṣṭha made in his discourse to Janaka are : (291) There is, on the one hand, an entity which is mutable, giving rise to the successive evolutes, each latter evolving out of the former. These entities are twenty-three in number. The mutable and the twenty-three evolutes make up a group of twenty-four principles. They constitute the body. As against these, there is the twenty-fifth principle, namely, the Self, which is immutable, attributeless, and formless and whose existence is realized only through knowledge. (292) The immutable Self through ignorance identifies itself with the mutable matter, the three *guṇas*, the body and its diseases, and the good and evil actions. Consequently it transmigrates through innumerable lives. (293) Karāla Janaka expressed the doubt that, as the result of the ever-continuing union of Prakṛti and Puruṣa, the cycle of creation would also go on revolving continuously and that there would, therefore, be no possibility of emancipation. Vasiṣṭha sought to remove the doubt by emphasising that Puruṣa was essentially devoid of the senses and the organs of action, was attributeless, and remained distinct from and unconcerned with Prakṛti and its evolutes. (294) As for the Yoga, Vasiṣṭha said that the highest power of Yoga lay in meditation. This latter was of two kinds, involving respectively the control of breath and the concentration of mind. Vasiṣṭha then proceeded to describe the Sāṁkhya. The Sāṁkhya was based on enumeration — the enumeration of eight Prakṛtis and their sixteen modifications. These twenty-four principles constituted the body or the field (*kṣetra*), which was presided over by the Self (*kṣetrajña*) the twenty-fifth principle. (295) Vasiṣṭha then went on to describe the doctrine of the mutable and the immutable. He said that both Prakṛti and Ātman could be said to be both mutable and immutable. Prakṛti was immutable in its original state before it gave rise to evolutes ; it was also eternal. The Ātman appeared to be mutable when, instead of being regarded as distinct, it was imagined to be identified with and lost in the body or the field. (296) Vasiṣṭha concluded his discourse by further elucidating the nature of the Self and by positing an additional twenty-sixth principle. The Self as an embodied individual soul identifying itself, through ignarance, with the body made up of the twenty-four material principles, was the twenty-fifth principle. When this Self saw through its error and realized its true nature, it was to be regarded as the twenty-sixth principle.

[297] Bhīṣma recounts to Yudhiṣṭhira the dialogue between Janaka and a sage belonging to the family of the Bhṛgus. Once, while hunting in a forest, Janaka happened

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to see the sage. He asked him what way of life a man should adopt in order to be able to achieve his goal in this life and after death. The sage replied that detachment or freedom from desire conduced to man's spiritual well-being.

[298–306] (298) Yudhiṣṭhira asks Bhīṣma to expound to him that entity which is auspicious, eternal, and free from birth and death, good and evil, and fear. In response to this request, Bhīṣma recounts to him the discourse given by Yājñavalkya to Janaka. In the course of his discourse, Yājñavalkya told Janaka : There are eight Prakṛtis, namely, *avyakta*, *mahat*, *ahaṁkāra*, and the five great elements ; there are sixteen modifications (*vikārāḥ*), namely, the five senses of knowledge, mind, the five organs of action, and the five objects of senses. These are the specific effects of the five elements. (299) Yājñavalkya, then, described the duration of time which was required by *avyakta*, *mahat*, and *ahaṁkāra* to produce their respective evolutes. (300) Yājñavalkya further said : When Brahmā wishes to go to sleep, the whole world is dissolved — each evolute dissolving into its own evolvent. Thus earth dissolves into water, water into fire, fire into wind, wind into ether (*ākāśa*), and *ākāśa* into *manas*, and so on. (301) Yājñavalkya then enumerated and expatiated on the senses of knowledge, mind and the organs of action, their specific spheres of activity, and the names of the deities who presided over them. He went on to set forth the characteristics of the three *guṇas*. (302) Yājñavalkya described the multiplicity and variety brought about in the world as the result of the action of the three *guṇas*. (303) Then followed a discourse on the theory of the Sāṁkhya. *Avyakta* was nonsentient, while the Puruṣa was sentient. *Avyakta* was one, while the Puruṣas were many. (304) As for the Yoga, Yājñavalkya pointed out that the Veda knew of the eightfold Yoga and further stated that the control of breath and concentration of mind formed the main characteristics of Yoga. (305) Yājñavalkya then mentioned the specific divine places to which the soul migrated, according to the specific part of the body through which it left the body. For instance, if the soul left the body through the feet it went over to the place of Viṣṇu. (306) At that stage, Yājñavalkya struck a personal note and narrated to Janaka some incidents from his own life, such as how he came to compose the *Śatapatha* through the grace of the Sun. He told Janaka of the twenty-four enigmatic questions put to him by Viśvāvasu Gandharva and his answers to those questions. Finally, Yājñavalkya imparted to Janaka the doctrine of the twenty-sixth principle. This twenty-sixth principle was the attributeless, pure, supreme Self. The state of the twenty-sixth principle was attained by the individual soul which was the twenty-fifth principle and the knower of the group of twenty-four material principles. Daivarāti Janaka was highly pleased with this discourse of Yājñavalkya, paid homage to the sage, and gave away one crore of cows to him.

[307] " How can one avoid decay and death — whether by means of penance, or of learning, or of medicinal elixirs ? " In reply to this question of Yudhiṣṭhira, Bhīṣma refers to the dialogue on the same subject between Janaka and Pañcaśikha. Pañcaśikha

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had told Janaka that, though old age and death cannot be avoided altogether, their effect could be substantially minimised by means of the realization of the evanescence of worldly things, the cultivation of the spirit of equanimity, and the giving away of gifts and the offering of worship according to the scriptures.

[308] Yudhiṣṭhira asks Bhīṣma whether there ever lived any one who was a householder and yet attained emancipation without giving up the duties of a householder. In reply, Bhīṣma narrates to him the story of the woman anchorite Sulabhā and Janaka. In days of yore, there lived king Dharmadhvaja Janaka who had attained the fruit which a recluse alone could attain, namely, the state of emancipation during life. At that time, there also lived a woman recluse named Sulabhā. Sulabhā, who had heard of king Janaka's having attained emancipation during life, wanted to ascertain the real state of things. She, accordingly, arrived at the court of Janaka, having assumed through her Yogic power the form of a young and beautiful woman. The king, struck by her beauty, welcomed her. After having accepted his hospitality, Sulabhā drew him into a discussion in the presence of the assembly of learned men. She gazed into the eyes of Janaka, and, through her Yogic power, entered into his spirit. Then, there ensued a dialogue between Sulabhā and Janaka — both occupying the same body. Janaka began by saying : " I am a pupil of Pañcaśikha, who has imparted to me the secret of attaining emancipation, without being required to renounce my kingdom. The sages of old have laid down three ways to emancipation — the way of knowledge, the way of action, and the way of both knowledge and action. My Master has taught me the third way. I do perform my kingly duties, but I do so in a spirit of detachment and thus remain in a state of emancipation." After having introduced himself thus, Janaka arraigned Sulabhā for her improper behaviour. He said :" You have forced yourself into my body and heart. If you are a Brāhmaṇa, you have become guilty of the intermixture of *varṇas*. You are a recluse and I am a householder ; you are, therefore, guilty also of the intermixture of *āśramas*. Further it is likely that you are guilty also of the improper intermixture of *gotras* (families). Besides, you are perhaps guilty also of infidelity to your husband. You have insulted not me alone but this whole august assembly by your aggressive desire to conquer them. The union of a man and a woman coming together by mutual consent is as sweet as nectar ; but our coming together against my wish is as fatal as venom ! Are you a spy hired by some king ? Tell me the truth about the purpose of your visit and about your learning and your family." Though she was thus vehemently attacked by Janaka, Sulabhā remained undisturbed and made a dignified and reasoned reply. She first drew the attention of the king to the essential pre-requisite of a successful and fruitful discussion, namely, that the speaker must show an attitude of respect, and not of disregard, towards the listener. In reply to the king's question as to who she was and of what family, she suggested that that question was meaningless and irrelevant. She said : " Human beings are born in this world like conglomerations of earth-particles and water, of lac and wood

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This body consists of thirty entities such as, for instance, the senses, the objects of senses, and knower of the field, (*kṣetraiña*) etc." She then asked Janaka about his so-called state of emancipation : " In the eyes of an emancipated individual, all persons are equal. But you, while administering the kingdom, distinguish between friend and foe. Again, you are deeply attached to wealth and pleasure." With regard to the charges that she had been guilty of the intermixture of *varṇas* and *āśramas*, etc., she twitted Janaka by saying : " As one who has been emancipated, I have no attachment to my body. On the other hand, you, who claim to have attained the state of non-attachment, still appear to be fettered by the considerations of your body. It is enjoined that the anchorites should sojourn only in deserted, vacant places. You, who claim to be emancipated, are as good as a vacant place. How, then, can I be held guilty, if I stay on for a while in such a place ? I have entered your spirit, scarcely touching you, like a water-drop on a lotus-petal. If you are still conscious of my touch, I very much doubt the efficacy of the emancipating knowledge which, you claim, your master has imparted to you". She then told him that she belonged to the family of one of the famous royal sages. She further stated that she had not married because she had not found a suitable match. She had then taken to the path of Mokṣa, observing the vows of an anchorite. Acknowledging with gratitude his hospitality, Sulabhā concluded by saying that, in accordance with the practice of anchorites, she would stay there for the night and leave the next morning.

[309] Asked by Yudhiṣṭhira, how Śuka, the son of Vyāsa, became completely indifferent towards the world, Bhīṣma, in reply, recounts to him the discourse of Vyāsa to Śuka, in which Vyāsa had vividly described how everything in this world was transitory, and had asked Śuka to take to the life of renunciation and, thereby, seek self-realization.

[310–320] (310) These eleven adhayāyas contain the life-story of Śuka. Vyāsa once practised penance on the peak of the Meru for obtaining a son who would be equal in prowess to the great elements. The great god Maheśvara, pleased with Vyāsa's austere penance, told him that he would have such a son. (311) Feeling reassured by the blessing of Mahādeva, Vyāsa returned to his hermitage. Once, while he was churning out the fire, he happened to see a celestial damsel named Ghṛtācī and was seized with passion. Ghṛtācī assumed the form of a famale parrot and approached him. Vyāsa was unable to control his passion and, while he was rubbing the fire-sticks, his semen fell on one of the sticks. He kept on rubbing and his son Śuka was born. Śuka grew up with the blessings showered on him by the celestials. Mahādeva made him his own pupil. The Vedas waited on him. But, strangely enough, Śuka evinced no interest in worldly affairs and in the life of a householder. He seemed to be bent on attaining Mokṣa. (312) Śuka approached his father and told him that his mind was not at peace. He, therefore, requested him to teach him the way to emancipation. After Śuka had mastered

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the Sāṁkhya and the Yoga, Vyāsa asked him to go to Janaka, the king of Mithilā, who, he said, would expound to him the way to Mokṣa. Śuka, accordingly, set out to meet Janaka. After passing through many countries on the way, he arrived at king Janaka's palace in Mithilā. He was ushered by the attendants into a hall adjoining a beautiful garden. There he was received by young and beautiful damsels. Completely indifferent to their blandishments, Śuka spent the night in that apartment practising Yogic meditation. (313) Next day, Śuka was received by king Janaka accompanied by his family priest and councillors. Asked about the purpose of his visit, Śuka directly questioned the king as to whether it was obligatory for one, who had attained knowledge leading to emancipation, to perform the various duties prescribed for the four *āśramas*. Janaka replied: " The Dharma consisting of the duties of the four *āśramas* has been practised by the wise of old in order to save society from disintegration. But an individual, who has purified his mind, attains Mokṣa even in the first *āśrama* ". Admiring Śuka's great knowledge, insight, and power, Janaka assured him that he was already ripe for the state of Mokṣa.

(314) Fortified by the assurance of Janaka, Śuka returned to his father. Vyāsa was then engaged in teaching the Veda to his four pupils– Sumantu, Vaiśaṁpāyana, Jaimini, and Paila. Śuka communicated to Vyāsa what Janaka had said and then joined the four pupils of Vyāsa in the study of the Veda. The four pupils said to Vyāsa that, with the addition of Śuka, they had become five in number and requested him to confine the number of pupils only to five and not to add the sixth pupil. Vyāsa agreed but added that the four pupils should themselves enlarge their number and expand the Veda. (315) The four pupils of Vyāsa, with their master's consent, came down to the earth to expand and propagate the Veda and to institute sacrifices. Vyāsa, left alone with Śuka, sat silently in a corner of his hermitage. Nārada approached him and asked him the reason for his silence. When Vyāsa told him that he felt rather out of sorts on account of the separation from his pupils, Nārada insisted that he should again start the recitation of the Veda. Accordingly, Vyāsa, accompanied by Śuka, began to recite the Veda in a sonorous voice, observing all the rules of Vedic accent. But all of a sudden, there blew tempestuous winds and the recitation of the Veda had to be suspended. Asked by Śuka about the origin of the wind, Vyāsa expatiated on the seven courses of the wind.

(316) After a while Nārada visited Śuka and, on the latter's request, discoursed to him on what constituted man's highest spiritual good. Nārada told Śuka that the particular teaching was imparted to him by the great sage Sanatkumāra. The main points which Nārada made in the course of his discourse were : There was no eye like knowledge, no sorrow like attachment, and no happiness like renunciation. Man was constituted of twenty-five principles. Considering, through error, the really unpleasant things to be pleasant, he was bound down and was tossed by his actions from one birth

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to another. (317) The knowledge that creatures came into being and departed as the result of the activity of the *guṇas*, served as an antidote to sorrow. One, who was free from desire and who delighted in the contemplation of the Self, attained felicity. (318) Body was vulnerable to disease and death. Even physicians were not immune from them. There was inequality in the world owing to the actions of beings : Some were borne in palanquins, while others became the bearers of palanquins.

Even after having listened to the discourse of Nārada, Śuka was not at peace with himself. He still did not feel sure as to what he should do to be free from the cycle of births and deaths and to attain the highest good. At last he decided to have recourse to Yoga and enter the sun, because the sun, unlike the moon, never waned and was not subject to decay. Before he set out on his journey towards the sun, he took leave of Nārada and Vyāsa. (319) Śuka ascended the mountain peak Kailāsa and there sat down in a Yogic posture facing the east when the sun had just risen. Soon that great Yogin flew into the sky and careered through the firmament. All the creation looked up with amazement. While Śuka was flying past the Malaya mountain, the celestial nymph Urvaśī saw him and exclaimed : " Oh, how was it that such a lovable person was allowed by his father to leave him ? " Touched by these words of Urvaśī, Śuka appealed to all creation with the words : " If my father followed me, crying and calling out my name, you should all together respond on my behalf." The entire creation — all the forests, seas, mountains, and rivers— acquiesced.

(320) Śuka speeded forth, blazing like a smokeless fire. He had become purified and cleansed of the three *guṇas*. The peaks of the Himālaya and the Meru were cleft in twain before his onrush. On his way, Śuka saw hosts of celestial nymphs bathing nakedly in the river Mandākinī. But the gaze of the Yogin was so pure and innocent that the bathing beauties hardly felt like blushing. Proceeding through that region of the firmament, which was above the region of the wind, Śuka displayed his Yogic power and finally merged into the whole creation. Meanwhile, Vyāsa had been following his son, crying and calling out his name. And the whole creation, with which Śuka had then become one, responded to Vyāsa's call with *bhoḥ*. Thinking of his son and of the greatness he had attained, Vyāsa sat down on a mouutain-peak overlooking the Mandākinī. From that place, he caught sight of the celestial nymphs bathing in the river unclad. Blushing at his gaze, some of the nymphs hid under water or behind trees, while others hurriedly clothed themselves. From these different reactions of the celestial nymphs, Vyāsa realized the difference between his son and himself and felt abashed. God Śiva then went to him and condoled with him in his grief arising from the separation from his son. He further assured him that Śuka would ever remain with him in the form of a shadow.

[321–326] (321) Yudhiṣṭhira asks Bhīṣma : " Who is the highest among the gods ? Whom may the persons belonging to the four *āśramas* worship with devotion ? " Bhīṣma, in reply, refers to a dialogue on this subject between Nārada and the sage Nārā-

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yaṇa. Nara and Nārāyaṇa had been practising penance at the Badarī hermitage. Nārada approached them and asked Nārāyaṇa about the highest Being whom they worshipped. Nārāyaṇa replied : " We worship that Self who is the inner soul of all beings and who remains distinct from the three *guṇas* ". (322) Wishing to see that Great Lord, Nārada, at the instance of Nārāyaṇa, went over to the peak of the Meru, where, in the north-west, he saw Śvetadvīpa. The Śvetadvīpa was inhabited by beings who lived without taking any food, who did not wink, who exuded fragrance, and who had heads shaped like umbrellas.

Incidentally, Yudhiṣṭhira asks Bhīṣma as to who those beings were and how they came to inhabit the Śvetadvīpa. Bhīṣma, then, briefly recounts to him what he characterises as a long story. There lived a king named Vasu Uparicara who was a great devotee of Nārāyaṇa. He worshipped Nārāyaṇa, in accordance with the Sātvata ritual, under the guidance of the sages who were well-versed in the Pañcarātra doctrine. (323) King Uparicara once performed a horse-sacrifice in which there was no killing of animals. The great Lord Nārāyaṇa, who was pleased with the sacrifice, himself accepted the sacrificial oblation of corn. Bṛhaspati, who officiated as the sacrificial priest, was infuriated at the oblation having been taken away by an invisible being and insisted on the God's accepting the offering in his presence. The other priests tried to conciliate Bṛhaspati by pointing out that the God could not be seen except by one whom He favoured. Ekata, Dvita, and Trita, the sons of Prajāpati, who were present at the sacrifice, corroborated this by narrating how they themselves could not see the God even in Śvetadvīpa to which they had been directed for that purpose. Consequently, Bṛhaspati was pacified and the sacrifice was duly completed.

(324) King Vasu, however, had, in course of time, to incur the displeasure of the Brāhmaṇas. There once raged a serious controversy between the gods and the sages regarding the kind of offering to be made at the sacrifice. Gods were in favour of a goat, whereas the sages favoured corn as an offering. They referred their dispute to king Vasu. Vasu gave his award in favour of the gods, and was, therefore, cursed by the sages. Vasu, who fell down on earth, as the result of the curse, worshipped Hari, the Lord of the gods, offering him five sacrifices, five times. Gods, on their part, made him the recipient of a sacrificial offering called *vasudhārā*. Eventually, Vasu was restored to his heavenly abode.

(325) Bhīṣma now resumes the story of Nārada's visit to Śvetadvīpa. Nārada saw those wonderful beings, the devotees of Nārāyaṇa, and, bowing down to them, recited a hymn in praise of Nārāyaṇa, which consisted of as many as one hundred seventy-one epithets of the Lord. (326) Pleased with that hymn of praise, Nārāyaṇa manifested himself before Nārada, commending his single-minded devotion. Nārāyaṇa, then, expounded to Nārada the entities of which the material world and the embodied beings were constituted : Vāsudeva was the highest Being, and was the inner soul of all beings,

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Saṁkarṣaṇa was the Jīva, Pradyumna the *manas*, and Aniruddha the *ahaṁkāra*. Nārāyaṇa then spoke to Nārada of his incarnations, namely, Varāha, Narasiṁha, Vāmana, Bhārgava Rāma, Dāśarathi Rāma, and Kṛṣṇa. He said that, in his incarnation as Kṛṣṇa, he would have Arjuna as his helpmate and that the two would be called Nārāyaṇa and Nara. Thereafter, Nārāyaṇa disappeared and Nārada went over to the Badarī hermitage to see Nara and Nārāyaṇa.

[327–339] These thirteen adhyāyas contain the dialogue between Vaiśaṁpāyana and Janamejaya. (327) Janamejaya asks Vaiśaṁpāyana how Nārāyaṇa, himself abstaining from action, ordained the way of action (*pravṛtti*). Vaiśaṁpāyana reports to Janamejaya, by way of reply, what Vyāsa had formerly told his five pupils in answer to a similar question from the latter. The Great Self is called Mahāpuruṣa. The whole world of movable and immovable objects was created out of the eight Prakṛtis, under the direction of that Puruṣa. After the creation of the world, the sages and the gods, led by Brahmā, approached Nārāyaṇa and implored him to assign to them their respective duties. Nārāyaṇa, accordingly, entrusted the sages, Marīci, Aṅgiras, Atri, Vasiṣṭha, etc., with the promulgation of the way of action, and others like Sanaka, Sanandana, etc., of the way of renunciation. Nārāyaṇa also ordained that Dharma would have all his four quarters intact in the Kṛta age, but that he would lose one quarter in each succeeding age so that he would have only one quarter in the Kali age. (328) Janamejaya requests Vaiśaṁpāyana to explain the meaning of the several appellations of Hari. Vaiśaṁpāyana reports to him the dialogue between Keśava and Arjuna in which Keśava had explained to Arjuna the meanings of his names with their derivations. At the conclusion of his discourse, Keśava stated that the whole world was pervaded by Agni and Soma. (329) Arjuna, then, asked Keśava how Agni and Soma had come into existence. Keśava replied that the great Puruṣa Hari created, out of his eyes, Soma and Agni, who, in their turn, created respectively the Brāhmaṇas and the Kṣatriyas. Keśava, then, glorified the greatness of the Brāhmaṇas, illustrating his statement by means of over a dozen examples from ancient history. (330) Then followed the etymological explanation of some of his names by Keśava. In connection with his appellation Muñjakeśavat, he told Arjuna of his clash with Rudra, and his eventual reconciliation with him.

(331) Janamejaya asks Vaiśaṁpāyana about what Nārada had seen in the Badarī hermitage of Nara-Nārāyaṇa. Vaiśaṁpāyana states in reply : Nara and Nārāyaṇa, whom Nārada saw, were more resplendent than the sun and had heads shaped like umbrellas. Nārāyaṇa asked Nārada whether he had seen the Supreme Being in Śvetadvīpa. Nārada replied that not only had he seen the Supreme Being but that he had also heard him recounting his incarnations. (332) Nara and Nārāyaṇa congratulated Nārada on his having seen Puruṣottama and then went on to describe how the great elements were created from that Supreme Being. They also stated that the

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devotees of Puruṣottama passed through the successive stages of Aniruddha, Pradyumna, and Saṁkarṣaṇa until they finally entered Vāsudeva, the knower of souls. (333) Continuing his narration of Nārada's stay in the Badarī hermitage, Vaiśaṁpāyana states that, when Nārada offered worship to the manes, Nara and Nārāyaṇa explained to him how the practice of offering three balls of rice to the manes could be traced back to Govinda himself who had, in his incarnation of the Great Boar, offered three balls of earth to the manes. (334) Vaiśaṁpāyana congratulates Janamejaya on his having had the privilege of hearing the sacred story of Nārāyaṇa.

(335) Janamejaya asks Vaiśaṁpāyana : " Why had Viṣṇu assumed the form of Hayaśiras ? " In reply, Vaiśaṁpāyana repeats the legend which Vyāsa had formerly narrated to Yudhiṣṭhira. Two demons, Madhu and Kaiṭabha, who were born from *tamas* and *rajas* respectively, attacked Brahmā and robbed him of the Vedas. When Brahmā invoked the help of Lord Nārāyaṇa, the latter assumed the form of Hayagrīva and brought back the Vedas from under the earth where the demons had buried them. (336) Janamejaya asks Vaiśaṁpāyana about the Ekānta-dharma. Thereupon, the latter makes the following statement : The doctrine, which the Lord had propounded to Arjuna at the time of the Kuru-Pāṇḍava war, was rather difficult and obscure. Arjuna, therefore, subsequently requested Nārada in the presence of Kṛṣṇa and Bhīṣma to teach him a simpler doctrine. Nārada, accordingly, expounded this doctrine, which, he claimed, had been established in hoary antiquity by Nārāyaṇa himself. This Ekānta-dharma, adopted by the Sātvatas, was also known as Pañcarātra. It recognized one or two or three or four Vyūhas of the Supreme.

(337) Vaiśaṁpāyana, praising Vyāsa, refers to him as having been born from Nārāyaṇa. Asked by Janamejaya how Vyāsa, who was known to have been the son of Parāśara, could claim descent from Nārāyaṇa, Vaiśaṁpāyana narrates to him the following story : While creating the world, Nārāyaṇa uttered the sound *bhoḥ*. From this manifestation of speech (Sarasvatī) was born the son of Sarasvatī who came to be called Apāntaratamas. Apāntaratamas was asked by Nārāyaṇa to expound the Vedas ; so he was born again as the son of Parāśara by a maiden. In reply to Janamejaya's question as to who promulgated the various philosophical and religious doctrines, Vaiśaṁpāyana states that Kapila was the promulgator of the Sāṁkhya, Hiraṇyagarbha of the Yoga, Apāntaratamas of the Vedas, Śīva of the Pāśupata, and Nārāyaṇa himself of the Pañcarātra.

(338) Janamejaya asks Vaiśaṁpāyana whether there are many puruṣas or only one Supreme Puruṣa. Vaiśaṁpāyana, in reply, states that the teachers of the Sāṁkhya and the Yoga hold the view that there is not one Puruṣa but many puruṣas. He further adds that it was Vyāsa who expounded the doctrine of one Puruṣa. In support of Vyāsa's view, he recounts the dialogue between Brahmā and Śiva. Śiva put the following question to Brahmā : " You have created many puruṣas. But who is that Puruṣottama

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whom you choose as the object of your meditation?" Brahmā replied that there was only one Puruṣa. (339) Brahmā further expounded the doctrine of one Puruṣa by saying that, just as there was the one fire which was kindled in many places, the one sun which was the source of all kinds of heat, and the one ocean which was the source of all waters, in the same way, the one Puruṣa, whose head, arms, feet, eyes, and nose were the whole universe, moved about through the *kṣetras* or the bodies and was called the knower of the *kṣetras*.

[340–353] (340) Yudhiṣṭhira says to Bhīṣma that, though he has listened to his discourses on the Mokṣa-dharma, he still desires to hear from him the highest Dharma which is to be practised by persons performing the duties of the four *āśramas*. Thereupon Bhīṣma tells him that there are many ways of practising Dharma. By way of illustrating this statement, he repeats to Yudhiṣṭhira the following story which was formerly narrated by Nārada to Indra.

(341) There lived a Brāhmaṇa belonging to the Soma family on the southern bank of the Gaṅgā. He was worried over what he should do in order to attain the highest good. While he was in this predicament, another Brāhmaṇa of great piety visited him. (342) The host disclosed to his guest the cause of his anxiety and worry. The guest responded by saying that there were many paths which led to heaven and that he was himself not quite sure of the right path. (343) He, however, made a suggestion to the host that, in that connection, he should meet one Nāga named Padma who lived in Nāgapura on the river Gomatī. This Nāgapura, he incidentally added, was a place of great sanctity, having been in the past the venue of a sacrifice performed by all the gods. (344) The host thanked him and set out the next day to visit the chief of the Nāgas.

(345) The Brāhmaṇa arrived at the residence of the Nāga, but the Nāga was not at home. The wife of the Nāga told him that her husband had gone away to draw the chariot of the Sun for one month and that he would return after fifteen days. The Brāhmaṇa said that he would wait for him on the sands of the Gomatī river. (346) While the Brāhmaṇa, immersed in austerities, waited for the Nāga, the kinsmen of the Nāga approached him and importuned him to give up his austere vow. The Brāhmaṇa, however, asked them not to worry over it. (347) In course of time, the Nāga chief returned home and inquired of his wife whether she had been, as usual, assiduous in worshipping the gods and the guests. Assuring him that there had been no dereliction of duty on her part, she reported to him that a Brāhmaṇa was waiting for him on the bank of the Gomatī. (348) Wondering who the stranger might be, the Nāga confessed that he was intrigued by the kind of pressure which a mere mortal had brought to bear on the semi-divine Nāgas. But on having been urged by his wife not to disappoint the Brāhmaṇa, the Nāga agreed to see him immediately.

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(349) The Nāga accordingly approached the Brāhmaṇa on the bank of the Gomatī. After the customary greetings, the Brāhmaṇa said to the Nāga that, before communicating to him the object of his mission, he would first ask him about something quite different. (350–351) The Brāhmaṇa put to the Nāga the following question : "You always visit the Sun to draw his one-wheeled chariot. Have you noticed there anything which has struck you as most wonderful ?" The Nāga replied : "One sees many wonders in the world of the Sun. But the greatest wonder of them all is the sight of one resplendent figure, which is another sun as it were, shooting across the sky with his ineffable radiance and entering the orb of the Sun. I had asked the Sun who that effulgent figure was. The Sun had replied that he was a Brāhmaṇa who had lived on the grains gleaned in the field after the harvest was over (*uñchavṛtti*) and who had been devoted to the good of all creatures". (352) On having heard this, the Brāhmaṇa thought that he had found the way to the highest good which he had sought. He, therefore, bade goodbye to the Nāga. When the Nāga asked him why he was thus leaving abruptly, without having revealed the object of his mission, the Brāhmaṇa replied that the purpose of his visit had been served and that he would thenceforth practise the *uñchavrata*. (353) The Brāhmaṇa then went to Cyavana Bhārgava to get himself initiated into the *uñchavrata*. In the end Bhīṣma mentions that he had heard that story from the Vasus, while he was engaged in fight with Jāmadagnya Rāma.

(2) *General Observations*

Even a cursory glance at the conspectus of the Mokṣadharma *(Md)* given above would reveal the astonishing variety of metaphysical, cosmological, ethical, and theological teachings contained in that section. These teachings can, by no means, be said to constitute any consistent, homogeneous system. Nor can any attempt be said to have been made to represent them in the form of a synthesis or a digest. Indeed, these teachings are, often, basically unconnected and disparate with one another. It would appear that the redactor of *Md* had sought to bring together, in one single section, different philosophical teachings and views, which had been sponsored by different teachers in different periods and which had gained some kind of recognition among influential circles of thinkers. The occasion of Bhīṣma'a instruction to Yudhiṣṭhira, after the tragic war, offered a natural background on which this compendium of philosophical and religious thoughts and ideas, many of which were unorganized, inchoate, tentative, and fluid, could be presented without much violence being done to the context. Most of the doctrines presented in *Md* seem to belong to a period of thought-ferment when free lance thinkers were speculating and setting forth tentative ideas pertaining to a variety of philosophical questions. Their discussions and debates must have given fillip to further speculations and must have thus paved the ground for the formulation of the classical philosophical systems. The contents of *Md* are, accordingly, highly significant from the point of the history of philosophical and religious thought in India. They reflect a distinct stage

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in the evolution of the classical philosophical and religious systems such as the Sāṁkhya, the Yoga, the Vedānta, and the Pāñcarātra. As Franklin EDGERTON has put it: "Like the Upaniṣads, they (passages in the Mahābhārata) are still tentative, fluid and unstable,' and often inconsistent with themselves and each other. But they make another step, if not a very long one, in the direction of the systematic codifications of classical Hindu philosophical systems"[1]. In order that this feature should become particularly evident, some of the more important discourses referred to in *Md* are analysed and their main points are re-presented below under the usual broad categories of philosophical thinking.

(I) COSMOLOGY AND METAPHYSCIS: THE SOUL AND MOKṢA

As regards the ideas pertaining to these subjects, the longer dialogues in *Md* provide a rich and wide variety of material. These long dialogues appear to follow a certain distinct pattern. They are full-dress discourses comprehending such topics as the First Principle or the First Cause, the creation of the universe, the evolution of the elements, the human being with the senses of knowledge and organs of action, the psychical organism, the soul, the cause of sorrow in this worldly existence, and emancipation. Brief indications of the contents of fourteen such dialogues are given below:

(1) Bhṛgu-Bharadvāja-dialogue (adhys. : 175–180)

The First Principle is Mānasa Deva (that is, the God characterized by the attribute of *manas*). It is also called Ananta, Viṣṇu, and Avyakta. Out of this First Principle were created *ākāśa* (which is also called *mahān*), *salila*, *māruta*, *agni*, and *bhūmi*, each latter having evolved out of the former. It will be seen that the sequence of the evolution of the elements mentioned here is rather unconventional. The usual order of the evolution of the elements as represented in the Upaniṣads and the later philosophical systems is: *ākāśa*, *vāyu*, *agni*, *āpaḥ*, and *pṛthivī*. Bhṛgu's departure from this conventional order may be due to what may be broadly characterized as his realistic approach. He describes the sequence of the evolution of the elements as follows: There was originally the soundless *ākāśa*. In this *ākāśa*, which had been like *tamas*, was produced a flood of *salila*, which constituted another *tamas*. In the *ākāśa*, enveloped by the violent onrush of waters, was produced the roaring wind. Out of the friction between the wind and the waters, there burst forth the fire. And then lastly out of the fire and the oily deposits left in the *ākāśa* was produced the solidified earth. A reference may be incidentally made also to Bhṛgu's observation that the trees and plants, like human beings, have *jīva* or a soul and that they experience the pleasure and pain of sight, sound, touch, and taste. Strangely enough, in another context, Bhṛgu seems to accept the conventional sequence of the creation of the elements. For, in contrast to the detailed statement in adhy. 176, he states in 180. 9–10, rather laconically, that wind dissolves into *ākāśa*, fire into wind, water into fire, and earth into water. The five elements go into the constitution of the body and also of the different senses. There is no separate mention of

[1] *The Beginnings of Indian Philosophy*, Introduction, p. 35.

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manas, though the First Principle is said to be *mānasa*[1]. The soul is said to be the animating principle whose chief characteristic is *cetanā*. The soul is defined as fire in the body, the fire which is characterised by the attribute of *manas* (*mānaso'gniḥ śarīreṣu jīva ity abhidhīyate*). Bhṛgu mentions *buddhi* and *ahaṁkāra* only casually, not in the sequence of evolution but in order to emphasize that the soul is everything including *buddhi* and *ahaṁkāra*. The soul, it is pointed out, remains pure and uncontaminated like a drop of water on a lotus-petal and migrates from one body to another. The emphasis of the dialogue is clearly on the individual soul. It is stated (180. 29) that he, who purifies the mind by means of Yoga, 'sees' the Ātman and attains eternal happiness.

(2) Bhīṣma-Yudhiṣṭhira-dialogue on Adhyātma (187)

It appears that the text of this dialogue was considered to be very important. For, it is found repeated with slight variations in 12. 239-241 in the Vyāsa-Śuka-dialogue and in B. 12. 286 [5] and in the *Bṛhannāradīya-Purāṇa* 44. 21-82.[2] According to this dialogue, it is the Bhūtātman or Bhūtakṛt which creates the five elements and their diverse manifestations or evolutes, namely, the objects of senses, senses of knowledge, *manas*, and *buddhi*, through which the soul perceives and knows. This Bhūtakṛt is quite distinct from the Jīva who merely looks on. The function of *manas* is to doubt or to hesitate, and of *buddhi* to decide. Everything in the world is constituted of *sattva*, *rajas*, and *tamas*. *Buddhi*, presided over by the Puruṣa or Jīva, experiences, through the senses and *manas*, pleasure and pain which are the effects of the three *guṇas*. The *sattva* or *buddhi*, which creates the *guṇas*, and the soul or Jīva who merely looks on and is by nature unconcerned, appear to have been united in the human body. But like fish and water, or like an insect and the fig, they are fundamenatlly quite distinct from each other. One, who knows how to discriminate between them, attains to the highest knowledge of the *kaivalya* of the Puruṣa and gets liberated.

It will be seen from this brief summary that the text propounds the dualism of spirit and matter[3]. E. FRAUWALLNER sees in this teaching of Bhīṣma in this adhy. the *Urform* of the later Sāṁkhya system without the full-fledged theory of evolution. He

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[1] On the name *mānasa*, E. FRAUWALLNER says in his "Untersuchungen zum Mokṣadharma" (*JAOS* 45, pp. 62-63) as follows : "The name Mānasa only implies that the Ātman is of the nature of *manas*; *manas* is no separate entity but coincides with the Ātman... It is the *manas*, *mānasa agni*, which works in the organs... It is the idea of *Vaiśvānara Agni* which lies at the basis of the teachings of Śāṇḍilya and Yājñavalkya in the Upaniṣads. Here, as in Śāṇḍilyavidyā, the Ātman coincides with *manas*". (translated from original German)

[2] A tabular statement showing the relationship of these versions followed by variants is given in Appendix II, No. I, of the critical edition of the *Śāntiparvan* (pages 2113-2119).

[3] The Bhūtakṛt or Bhūtātman appears to be the precursor of the *avyakta* or the Prakṛti of the Sāṁkhya.

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says[1] : " We have found in the Mokṣadharma a text which was once respected and was in wide circulation. It contains a doctrine which belongs to the older Epic period and which, from the point of its provenance and the time of origin, may not be far distant from the doctrine of the oldest Buddhism. This doctrine shows close connection with the older Upaniṣads and can largely be derived out of the teachings of Yājñavalkya. Besides, it shows some developed forms which are characteristic of the Epic period. All these developments evince a form which obviously leads to the later Sāṁkhya system."

(3) Manu-Bṛhaspati-dialogue (194–199)

The First Principle, according to Manu, is *akṣara* (the immutable) Brahman (194. 24) out of which, *kha*, *vāyu*, *jyotis*, *jala*, and *jagatī* have arisen, each latter evolving out of the former. The First Principle is also called *avyakta* (197·10). Later on in the discourse (199), there is set forth a gradation of various entities in an ascending order. In this order, *pṛthvī* is the lowest ; then follow in order *āpaḥ*, *tejas*, *pavana*, *vyoman*, *manas*, *buddhi*, *kāla*, and Viṣṇu. According to this order, the ultimate principle is Viṣṇu.

The *akṣara*, as the embodied soul, enters into the elements which constitute the body. As the result of the contact of the soul with the body, there arise the senses and the objects of senses. A major part of this discourse of Manu is occupied with proving the existence of the soul. The existence of the embodied soul (*śarīrin*) becomes manifest when it comes in contact with the body, just as the existence of the moon becomes manifest when it is in the receptacle of the sky on days other than the *amāvāsyā*, or just as the existence of Rāhu becomes manifest when he eclipses the sun and the moon. The soul or *kṣetrajña* can be seen or realized by one who has cut off all kinds of passionate attachment or desire (*tarṣa*). As one sees one's image clearly in a pool of water which is unruffled and placid, in the same way does one realize the Self when the senses are not agitated or disturbed but are calm and controlled.

Incidentally it may be added that there is only a casual mention of *ahaṁkāra* in the discourse (198·16).

(4) Vārṣṇeyādhyātma (203-210)

The Prakṛti or *avyakta*, presided over by the Puruṣa, produces *buddhi*, *ahaṁkāra*, *ākāśa*, *vāyu*, *tejas*, *āpaḥ*, *vasudhā*, each latter having evolved out of the former. These eight are called *mūla-prakṛtis*. Besides these, there are sixteen *vikārāḥ* or secondary modifications, namely, the five senses of knowledge, the five senses of action, the five objects of senses, and *manas*. All these are operated upon by the three *guṇas*—*sattva*,

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1 *Geschichte der indischen Philosophie*, Band I, pp. 298–299. J. A. B. VAN BUITENEN ("Studies in Sāṁkhya I", *JAOS*, July-September 1956, pp. 153–157) tries to constitute the text of adhy. 187. 21–26 with the help of the variant readings and concludes that "the little text definitely gives the lie to a primitive Sāṁkhya without evolution."

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rājas, and *tamas*. There is one entity which is greater and higher than both the first principle, namely, Prakṛti (*avyakta*), and Puruṣa ; he is Viṣṇu. The Puruṣa, who is the *kṣetrajña*, resides in the nine-doored *pura* (citadel) of the body. The wheel of existence, which has *avyakta* for its nave and the manifest worldly phenomena for its spokes and which is presided over by the *kṣetrajña*, goes on revolving on its greasy axle of passionate desires (204·8). Creatures are bound to this wheel of existence, and, with their passionate attachment to worldly things, they, like the seeds of sesame in an oil-press, are sqeezed in and out from birth to birth. Just as fibres pervade the interior of a lotus-stalk, so does the endless and beginningless fibre of passionate desire pervade the body and is woven into the texture of worldly existence (210. 33–34). One, who knows the true nature of the Puruṣa, the Prakṛti, and Viṣṇu, becomes free from this ' thirst ' (*tarṣa*) and attains liberation.

(5) Pañcaśikha-Janaka-dialogue (211–212)

Pañcaśikha expounds what is said to be the highest Sāṁkhya doctrine[1] leading to Mokṣa (211.19). He propounds, in particular, the important entities of which a human being is constituted. The five elements, namely, *kha*, *vāyu*, etc., come together on account of their *svabhāva* (inherent nature) and dissolve also by *svabhāva*[2]. The body, which is the result of the conglomeration of the elements, functions through *jñāna*, *ūṣman*, and *vāyu*. The entities which are essential for the life of an individual are : the senses, the objects of senses, *svabhāva*, *cetanā*, *manas*, *buddhi*, *prāṇa*, *apāna*, and other modifications. The *buddhi* experiences threefold experience—pleasure, pain, and non-pleasure-pain—which is the result of the three *guṇas*. The body, which is the conglomeration of the elements, is the *kṣetra* and the entity which indwells the *manas* is the *kṣetrajña* (212.40). Sorrow results from the identification of the *guṇas* with the Ātman. To realize the error of this identification by means of right thinking and discrimination and also to realize the true nature of the Ātman as an entity, which is pure and characterless, leads one to the highest happiness of Brahman. As rivers falling into the ocean lose their identity, so also does one who has realized the Self lose himself in Brahman.

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[1] S. N. Dasgupta (*History of Indian Philosophy*, Vol. I, pp. 216 ff.) maintains that the account of the Sāṁkhya given by Caraka in the *Carakasaṁhitā* agrees with the Sāṁkhya as propounded by Pañcaśikha in the present adhy. of the *Md.* Pulinavihari Chakravarti (*Origin and Development of the Sāṁkhya System of Thought*, Calcutta 1951, pp. 102 ff.) also expresses a similar view. These scholars have taken their stand on the phrase पुरुषावस्थमव्यक्तम् in verse 11 in adhy. 211, which they interpret as " *avyakta* in the state of Puruṣa. " But this interpretation is not warranted by the teachings of Pañcaśikha as adumbrated in these adhys. See : V. M. Bedekar, " Pañcaśikha and Caraka ", *ABORI* 38, pp. 140–147, and " The Teachings of Pañcaśikha in the Mahābhārata ", *ABORI* 38, pp. 233–244.

[2] E. H. Johnston (*Early Sāṁkhya*, p. 67) refers to this passage while discussing the doctrine of the Svabhāvavādins described by Aśvaghoṣa and others. He expresses the view that *svabhāva* is not a cosmic principle but the inherent nature of things, under the impulse of which the elements combine to create and separate to dissolve the physical bodies.

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(6) Vyāsa-Śuka-dialogue (224–247)

Brahman is the First Principle which creates the following seven *puruṣāḥ*, each succeeding *puruṣa* arising out of the preceding one : *mahad-bhūta*, *manas*, and the five elements (224. 31–41). The peculiarity of this sequence of evolution is the position of *manas* next to the first evolute *mahad-bhūta*, there being no mention of *buddhi* and *ahaṁkāra*.[1] These seven *puruṣāḥ*, it is said, commingle and interpenetrate one another and join the Mahātman (the great Self or Brahman) in the receptacle of the body and are then called the Puruṣa or the embodied Self (224.42). The body is said to be constituted of sixteen entities, namely, ten *indriyas*, *manas*, and the five elements. In 225. 1–10, the process of reabsorption (*pratisaṁcara*) of the world back into Brahman is described. Each of the seven *puruṣas* merges back into the preceding one, *ākāśa* merging back into *manas*. In 225.14, however, while describing the reabsorption of the entities in the process of the meditation of a Yogin, it is said that one, who, muttering, meditates on *ākāśa*, merges directly into Brahman. It is worth noting here that the entity *manas* intervening between *ākāśa* and Brahman has in the previous enumeration been skipped over[2].

In 231.13, Vyāsa enumerates the following sixteen constituents of the body : the five senses, the five objects of senses, *svabhāva*, *cetanā*, *manas*, *prāṇa*, *apāna*, and Jīva.[3] It is further stated by Vyāsa (231.15) that, besides these sixteen, there is the seventeenth, namely, the Ātman, who is called Haṁsa, who is the lord of all mobile and immobile creation, and who, even though he moves through the nine-doored citadel of the body, is by nature immutable.

In 233.17ff., Vyāsa states that the Jīvātman, fettered by the bonds of Karman, with the eleven modifications of the body, is comparable to the moon who is subject to periodical waxing and waning. The Ātman indwelling the body, uncontaminated like a drop of water on a lotus-petal, is known as the *kṣetrajña*. *Sattva*, *rajas*, and *tamas* are the *guṇas* of Jīva ; Jīva is the *guṇa* of Ātman, and Ātman the *guṇa* of Paramātman.

In 238. 3ff., Vyāsa sets forth the entities in an ascending order : the senses, the objects of senses, *manas*, *buddhi*, *mahān ātmā*, *avyakta*, and *amṛta*, which last is the highest. This ascending order of entities is reminiscent of the one in the *Kaṭhopaniṣad* (1.3.10-11) except for the highest entity which is mentioned as Puruṣa in that *Upaniṣad*.

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[1] Perhaps, *mahad-bhūta* is the counterpart of *mahān* or *buddhi* of the classical Sāṁkhya.

E. FRAUWALLNER (*Geschichte der indischen Philosophie*, Band I, pp. 373 ff. and 304) is of the view that this theory of evolution propounded by Vyāsa served as the prototype, on the basis of which the Sāṁkhya teachers later introduced their theory of evolution in their system.

[2] E. FRAUWALLNER (" Untersuchungen zum Mokṣadharma ", *JAOS* 45, p. 63) notes this incongruity and says that this verse gains an importance, because one can recognize it as an old fragment which represents *ākāśa* as the first creation of Brahman.

[3] It should be noted that this group of sixteen is almost similar to the one enumerated by Pañcaśikha.

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In 244.2ff., Vyāsa mentions the following entities which constitute the macrocosm and the microcosm : the five elements, *bhāva*, *abhāva*, *kāla*, *manas*, *buddhi*, and *antarātman*. In 245, Vyāsa enumerates, in greater detail, the qualities and properties of the five elements, *manas*, and *buddhi*. For instance, he points out that the earth has, besides its specific quality of *gandha*, firmness, hardness, width, fertility, etc. According to the text, the total number of *guṇas* is fifty or sixty. But actually they are sixty-four.

(7) Asita Devala–Nārada-dialogue (267)

The First Principle is said to be Kāla. Impelled by Bhāva or Ātman[1], it creates the five elements. The five elements have not evolved vertically, that is to say, the posterior element has not evolved out of the prior one, but they have evolved horizontally, that is to say, each of the five elements has emerged directly out of Kāla. Besides Kāla and the five elements, *bhāva* and *abhāva* also have been mentioned as principal entities. By the side of the five senses, there are mentioned the three psychical entities, namely, *citta*, *manas*, and *buddhi*, *citta* being a new addition to the usual two. Then there are six organs of action, namely, the usual five and *bala*[2] (vital strength) as the sixth. The constituents of the individual are said to be the fourteen senses including the psychical entities and organs as enumerated above, the three *bhāvas*, the *dehin*, and *ūṣman*. The embodied soul (*kṣetrin*), driven by the force of Kāla, migrates from one body to another. Devala characterizes this doctrine as the Sāṁkhya, which, he says, aims at destroying *pāpa* and *puṇya* and enables the seeker to attain Brahman.

(8) Sanatkumāra-Vṛtra-dialogue (270)

Sanatkumāra expounds the peculiar doctrine of the colours of souls[3]. According to him, souls have six colours – black, blue, grey, red, yellow, and white. The state which a creature attains in worldly existence is determined by the colour of his soul. The colour of the soul is produced by the actions of the creature. The white colour is indicative of the state of perfection.

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[1] येभ्यः सृजति भूतानि कालो भावप्रचोदितः ।
महाभूतानि पञ्चेति तान्याहुर्भूतचिन्तकाः ॥ 4
तेभ्यः सृजति भूतानि काल आत्मप्रचोदितः । 5 — 12. 267

It is not clear from the sequel whether Bhāva or Ātman are entities over and above Kāla. Bhāva or Ātman, in the absence of any explanation in the text, may perhaps mean, according to the context, 'the inherent nature' of Kāla.

[2] With regard to *bala*, E. Frauwallner ("Untersuchungen zum Mokṣadharma", *WZKM* 32, Wien, 1925, p. 191) says : "As the five senses of knowledge have *manas* or *citta* as the central organ, so the organs of action have *bala*... The need was felt to give a corresponding central organ to the organs of action and *bala* was chosen for this purpose. This latter was, however, omitted after the introduction of the evolution theory."

[3] The doctrine of the colours of souls is not taught by any of the orthodox systems of Indian philosophy. It is, however, seen in the Jaina doctrine of the *leśyās*. See *Tattvārthādhigamasūtra* 6. 1–5; see also H. Jacobi's article on Jainism in the *Encyclopaedia of Religion and Ethics*.

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(9) Vasiṣṭha-Karāla Janaka-dialogue (291–296)

The First Principle is called *Śambhu* and is characterized as *amūrtātmā*. It creates the following entities in succession, each latter entity evolving out of the former : *mahadbhūta*, *ahaṁkāra*, *bhūtasarga* (five elements), *vaikṛta* (five objects of senses), five senses of knowledge, *manas*, and five organs of action. These twenty-three entities along with the first principle *Śambhu* make up the twenty-four principles. The twenty-fifth principle is Viṣṇu, who is distinct from and outside of the twenty-four principles (*nistattva*). The twenty-fifth principle, also called Ātman, is attributeless by nature. But, in confrontation with Prakṛti, he appears to lose his sense of discrimination, and, under the influence of *sattva*, *rajas*, and *tamas*, he gets entangled in the cycle of births, like a spider getting enmeshed in the web of its own making. The *sattva*, *rajas*, and *tamas* are described as being white, red, and black respectively. It may be observed that, except for certain terminological differences, the scheme of the twenty-four principles, as put forth by Vasiṣṭha is, by and large, similar to that of the classical Sāṁkhya.

In 293.47, Vasiṣṭha states that the immutable Puruṣa is only one, while the mutable Prakṛti assumes innumerable forms.[1]

In 294.27ff., Vasiṣṭha designates the first eight principles, namely, *avyakta*, *mahat*, *ahaṁkāra*, and the five elements, as the eight Prakṛtis. Out of these are produced sixteen *vikāras* (modifications), namely, five *viśeṣas*[2] (specific modifications) and the ten *indriyas* and *manas*.

In 296.9ff., Vasiṣṭha posits the twenty-sixth principle over and above the twenty-fifth. The twenty-fifth principle is the self who has not yet attained enlightenment, whereas this twenty-sixth principle represents the Self in the state of enlightenment.

(10) Yājñavalkya–Janaka–dialogue (298–306)

Yājñavalkya first propounds the doctrine of the eight Prakṛtis and their sixteen *vikāras* or modifications. Then he goes on to set forth the particular doctrine of the nine stadia of creation (*sargāḥ*), corresponding respectively to (i) *pradhāna* or *avyakta*, (ii) *buddhi*, (iii) *ahaṁkāra*, (iv) *manas*, (v) *bhūtas* which give rise to the objects of the senses, (vi) *bahucintātmaka*, which is said to have produced the senses of knowledge, (vii) *aindriyaka*, from which are produced organs of action, and (viii–ix) *ārjavaka*, from which are created the *ūrdhvasrotas* (the celestial beings) and the *tiryaksrotas* (the animals etc.).

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[1] एकत्वमक्षरं प्राहुर्नानात्वं क्षरमुच्यते ॥ 47
— 12. 293

Does Vasiṣṭha's statement imply that, while the Puruṣa is one, the Prakṛtis, on the other hand, are many ? According to the *Yuktidīpikā* (p. 169. 17–18), Paurika was the exponent of a school of Sāṁkhya which advocated the plurality of Prakṛtis.

[2] *Viśeṣas* are the qualities of the elements which, in relation to the senses of knowledge, are also the objects of senses.

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In 300. 6–13, Yājñavalkya describes the dissolution of the universe as follows : The earth merges into water, water into fire, fire into wind, wind into *ākāśa*, *ākāśa* into *manas*, *manas* into *ahaṁkāra*, *ahaṁkāra* into *mahān ātmā*, and, finally, *mahān ātmā* into Śambhu[1] Prajāpati. The points to be noted here are that *manas*, which is not previously mentioned among the eight Prakṛtis, is assigned an independent status higher than that of *ākāśa* and that Śambhu Prajāpati takes the place of *avyakta*, the first Prakṛti.

In 301, Yājñavalkya speaks of another scheme, according to which the senses of perception and the organs of action, *manas*, *ahaṁkāra*, and *buddhi*, which are located in the body (*adhyātma*), are assigned their respective spheres of activity in the material world (*adhibhūtam*) and their respective presiding deities in the celestial world (*adhidaivatam*). He further (301. 20 ff.) goes on to particularize the characteristic effects of *sattva*, *rajas*, and *tamas*, characterizing in addition some effects of *tamas*. In 306. 4, Yājñavalkya, like Vasiṣṭha, expounds the doctrine of the twenty-sixth principle.[2]

(11) Sulabhā – Janaka – dialogue (308)

In the doctrine propounded by Sulabhā, she speaks of thirty entities, called *kalās*, which belong to or operate in the sphere of an embodied being. These *kalās* are as follows : 1–5 objects of senses, 6–10 senses of perception, 11 *manas*, 12 *buddhi*, 13 *sattva*, 14 *kṣetrajña* (which is explained as the principle by means of which one distinguishes ' mine ' from ' not mine '), 15 *sāmagrya*, 16 *saṁghāta*, 17-18 *ākṛti* and *vyakti* (which are said to be based on the *saṁghāta*), 19 *dvandvas* (pairs of opposites such as pleasure and pain, agreeable and disagreeable), 20 *kāla*, 21–25 *mahābhūtas* (elements), 26–27 *sadbhāva* and *asadbhāva*, 28 *vidhi*, 29 *śukra*, and 30 *bala*.[3] With regard to these *kalās*, Sulabhā points out that they are in a flux, subject to change every moment, though this change is subtle and therefore not perceptible. The *kalās*, though in a flux (as in childhood, youth, and old age), give, on the whole, the impression of constituting a continuous, unitary, identical personality like the flame of a lamp or like a galloping steed.

(12) Nārada – Śuka – dialogue (316)

Nārada states that the constituents of a human being are seventeen in number (45), out of which, however, he enumerates only eight, namely, the five senses and the three *guṇas*—*sattva*, *rajas*, and *tamas*. The remaining nine entities may be the five

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[1] Cf. Śambhu, the First Principle posited by Vasiṣṭha in adhy. 291 above.

[2] In his *The Sāṁkhya System*, KEITH says : " As soon as the souls realize their distinctness from nature, they fall back into the twenty-sixth principle which is the inner self of all corporeal beings, the onlooker, free from *guṇas*. The holders of the twenty-sixth principle represent the Yoga of the Epic ; those of twenty-five principles represent the Sāṁkhya school. "

According to RADHAKRISHNAN, the twenty-sixth principle is God (*Indian Philosophy*, Vol. II, p. 351).

[3] For *bala*, see *supra*, p. CCXXXVIII.

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elements, *cetanā*, *ātman*, *manas*, and *buddhi*.[1] Nārada further adds that there are, in all, twenty-five principles — of manifest and unmanifest character — but he does not specify the eight principles over and above the original group of seventeen. He expresses the view that one, who knows, in essence, the principles constituting the individual (microcosm), can also know the principles which originate and dissolve in the macrocosm.

(13) Bhīṣma–Yudhiṣṭhira–dialogue (216)

Bhīṣma expatiates on the true nature of Keśava. Keśava or Kṛṣṇa, according to him, is Viṣṇu or Puruṣottama himself. This Puruṣottama, who is also called *Mahātman*, has created the five elements. He thought in his mind of Saṁkarṣaṇa who came forth and was entrusted with the task of sustaining the whole creation.

(14) The Nārāyaṇīya (326 ff.)

According to Nārāyaṇa, the order, in which the entities have evolved and are dissolved, is as follows : The First Principle is called Vāsudeva who is also called Puruṣa. From Vāsudeva were created *avyakta*, *manas*, *ākāśa* and the other four elements, each succeeding entity evolving out of the preceding one. It is further pointed out that Vāsudeva, who is *kṣetrajña*, is known as Saṁkarṣaṇa when he manifests himself as Jīva. From Saṁkarṣaṇa is born Pradyumna, who is identical with *manas*. From Pradyumna is produced Aniruddha, who is the same as *ahaṁkāra*.

(II) THE SĀṂKHYA AND THE YOGA

While going through the philosophical contents of *Md*, one is struck by the fact that, of all the later systems of Indian philosophy, it is only the Sāṁkhya and the Yoga which are specifically mentioned and doctrinally elaborated. At the same time, one is also struck by the fact that what are described as the Sāṁkhya and the Yoga in *Md* are by no means identical with the classical systems of the Sāṁkhya and the Yoga. While, in some of the passages, the Sāṁkhya appears to indicate merely the way of knowledge characterized by some kind of logical reasoning,[2] which ultimately leads to renunciation, in other passages, on account of the enumeration of various entities and principles which are represented as evolving from one another in a specific order, it seems to adubmbrate the later classical system. Similarly, the Yoga as propounded in several passages of *Md* seems to represent a rudimentary form of the classical Yoga system. Incidentally, it is emphasised in some of the passages in *Md* that, though the Sāṁkhya and the Yoga differ so far as actual practice is concerned, they are fundamentally and doctrinally identical. A brief resumé is presented below of such passages in *Md* as explicitly claim that they deal with the Sāṁkhya and the Yoga.

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[1] The passage, in which these nine entities are mentioned, is not included in the constituted text, but is given as 12. 794.*

[2] Cf. " Sāṁkhya must be understood as the method based on reason, ratiocination. It is the rationalizing, reflective, speculative, philosophical method... a method of gaining salvation by knowledge " —F. Edgerton (*The Beginnings of Indian Philosophy*, p. 36).

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(211–212) In the Pañcaśikha-Janaka-dialogue, it is asserted that the doctrine which Pañcaśikha expounds as leading to Mokṣa is called the Sāṁkhya. Pañcaśikha is called Kāpileya because of his having been nursed by Kapilā. He is the pupil of Āsuri. Āsuri and Pañcaśikha, according to the classical Sāṁkhya, belong to the tradition of the ancient exponents of the Sāṁkhya. But the doctrine, which Pañcaśikha actually teaches to Janaka,[1] is, in many essential respects, different from the classical Sāṁkhya. (222) Jaigīṣavya also is recognized in the classical Sāṁkhya as one of its ancient teachers. However, what Jaigīṣavya is represented to have taught in this adhy. is nothing more than the general doctrine relating to the equanimity of mind without any specific reference to the Sāṁkhya.

(228) In his discourse to Śuka, Vyāsa states that the Sāṁkhya recognizes four principles : (1) *vyakta*, which comprehends all things which take birth, grow, and decay ; (ii) *avyakta*, which is quite the opposite of *vyakta* ; (iii) *sattva*; and (iv) *kṣetrajña*. A true follower of the Sāṁkhya withdraws himself from the objects of senses.

(261) Kapila, in the Kapila-Cow-dialogue, merely expatiates on the desirability of renunciation and says nothing specific about the Sāṁkhya as such.

(289) Bhīṣma describes at length the characteristics of the Sāṁkhya : (i) Those who adhere to the Sāṁkhya know all the ways of the world (*gatīḥ sarvāḥ*). They discriminate between good and evil in all creation as also in all knowledge. (ii) They know and enumerate the fifty-five qualities of *sattva*, *rajas*, *tamas*, *buddhi*, *manas*, etc., which pervade all creation. (iii) They know of the invariable connection between the objects of senses and the senses of perception. (iv) They know that the Ātman ever remains entirely unconcerned. (v) They know the seven winds, including the five breaths, and also the nine-doored citadel of the body. (vi) They regard the world as being insubstantial and unreal like the foam on water or like the interior of an empty reed. (vii) The Sāṁkhya is the fountain-head of all knowledge.

(294) Vasiṣṭha, in his discourse to Karāla Janaka, states that the essential characteristic of the Sāṁkhya is discrimination and enumeration. Vasiṣṭha also sets forth what he calls the Sāṁkhya scheme of the twenty-five principles : the eight Prakṛtis and their sixteen *vikāras* — and the *antarātman* who is one and presides over them.

(303) Propounding to Janaka what he calls the Sāṁkhya doctrine, Yājñavalkya mainly expatiates on the nature of the Puruṣa and Prakṛti. The Puruṣa, through ignorance, ascribes to himself the functions of creation and destruction, which, in reality, belong to the *avyakta*. The *avyakta* or Prakṛti is one, while the *puruṣas* are many. The Sāṁkhyas, who are devoted to the pursuit of knowledge, know that Puruṣa is as different from Prakṛti as an insect living in a fig from that fig, as a fish from water, as fire from the fire-pot, as *iṣīkā* from the blade of *muñja* grass, or as a lotus from water. By means of such discrimination, the Sāṁkhyas attain emancipation.

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[1] See the summary of these adhys. given in the preceding section and the conspectus.

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(337) Vaiśaṁpāyana tells Janamejaya that the great sage Kapila is known to be the promulgator of the Sāṁkhya. (338) He further mentions the view of the Sāṁkhya and the Yoga that there is not one but many *puruṣas*. He, then, adds that, as against the view of the Sāṁkhya, Vyāsa holds that there is only one Puruṣa, and not many.

To sum up : The Sāṁkhya, according to the teachers referred to in *Md*, appears to be an ancient philosophical doctrine — perhaps one of the oldest,[1] upon which other doctrines have drawn for their ideas. It will be seen from the details set forth above that, though the Sāṁkhya of *Md* betrays an obvious tendency towards a gradual development into the classical Sāṁkhya, it differs from the latter mainly in the following respects : (i) In the *Md* Sāṁkhya, there is not always emphasised an absolute and clear-cut dualism as in the classical Sāṁkhya. Many of the teachers of the Sāṁkhya in *Md* appear generally to posit, at the apex, one single Principle or entity which overrides the dualism. (ii) The *Md* Sāṁkhya, often, speaks of the doctrine of the eight Prakṛtis, as against the one Prakṛti of the classical Sāṁkhya. (iii) The doctrine of the *tanmātras* (subtle elements) does not seem to have yet developed. There is, however, a mention of the five objects of senses or the five qualities of the elements. (iv) The teaching regarding the number, place, and functions of the psychical faculties like *manas*, *ahaṁkāra*, and *buddhi* does not appear to have been consolidated in *Md*. Different teachers have expressed different views on the subject.[2] (v) The origin or the source of the five senses of knowledge has not been fixed as in the classical Sāṁkhya.[3]

The Yoga, it is repeatedly emphasised in *Md*, is identical with the Sāṁkhya, so far as its basic teachings are concerned. Both the Sāṁkhya and the Yoga propound the doctrine of twenty-five entities or principles (228. 28 ; 295. 42 ; 304. 3). Both lay equal emphasis on purity of conduct, observance of vows, and compassion towards all cretures (289. 9). It is very picturesquely stated in one of the passages of *Md* that, from the point of view of fundamental principles, the Yoga is to the Sāṁkhya what curds or whey is to milk (295. 44).

The Yoga differs from the Sāṁkhya in the matter of actual practice — in the technique of meditation which leads the Yogin to self-realization (289. 7). While the Sāṁkhya seeks to know the ultimate principle by means of the eye of knowledge, the Yoga attempts to realize it by means of the withdrawal of the senses from worldly

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1 E. Frauwallner (*Geschichte*, p. 143 ff.), summing up the innovations and progress in ideas registered in *Md*, says in his concluding remarks that the developments in the Epic period led to the creation of the oldest philosophical system– the Sāṁkhya.

2 See : V. M. Bedekar, " The Place and Functions of the Psychical Organism in the Mokṣadharma", *ABORI* 40, pp. 262-288.

3 E. H. Johnston (*Early Sāṁkhya*) refers to *Md* as one of the sources of early Sāṁkhya and notes that " the earlier passages in the Mokṣadharma belong to the same stage of thought as the system expounded by Aśvaghoṣa. The use of the terms in their earlier sense is more frequent in the beginning sections of the Mokṣadharma and in their later sense towards the end."

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objects (209. 20). The aspirant to Yoga must be strong in body and mind and must have mastery or control over himself. One, who is weak and feeble-minded, cannot hope to achieve emancipation by means of Yoga (289. 3).[1] Passions such as lust, anger, and avarice are considered to be barriers to the Yoga and are to be eradicated by means of the control of the senses and the concentration of mind (232. 4ff; 289. 11).

The Yoga is mainly constituted of *samādhi*, says Śāṇḍilya (245. 13). The strength of Yoga lies in *dhyāna* (294. 7). In 288, Bhīṣma expounds the fourfold *dhyānayoga*, which, from its description, appears to pertain to the four stages of what Bhīṣma calls the *pūrva* or *prathama dhyāna*.[2] In 289, Bhīṣma expatiates on the objects of meditation on which an aspirant after Yoga is required to concentrate. He points out that the way of Yogic concentration is like standing on a razor's edge. He also describes the regimen which a Yogin should take to help him in his arduous task.

(294) Vasiṣṭha points out that the essence of Yoga lies in *dhyāna*, which is twofold, namely, the concentration of the mind and the control of breath. He says that, when one concentrates on the Self by means of the Yogic technique of *codanā* or *dhāraṇā*,[3] motionless and unperturbed like a lamp burning in a windless place, the Self shines forth to him like the smokeless fire, like the effulgent sun, like the lightning in the firmament. Vasiṣṭha further points it out as a peculiarity of the Yoga that, through its technique, one, who has been unenlightened, begins to receive enlightenment and finally becomes enlightened.

(304) Yājñavalkya states that there is no knowledge like the Sāṁkhya and no strength like the Yoga and that both have a common aim. He speaks of the eight-fold

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[1] This is the purport of the following verse :

अनीश्वरः कथं मुच्येदित्येवं शत्रुकर्शन । वदन्ति कारणैः श्रेष्ठं योगाः सम्यङ्मनीषिणः ॥

12. 289. 3

The word *anīśvara* in this verse has been subjected to various interpretations. The commentators of the *Mbh.* like Nīlakaṇṭha and Arjunamiśra and some modern scholars like E. W. Hopkins, P. Deussen, A. B. Keith, J. W. Hauer, and W. Ruben interpret the word to mean 'without God'. According to them, the verse pointedly sets forth the essential difference between the Sāṁkhya and the Yoga, namely, that the Sāṁkhya is atheistic while the Yoga is theistic. The commentator Vādirāja interprets *anīśvara* as 'having no power of knowledge'. F. Edgerton ("The meaning of Sāṁkhya and Yoga", *American Journal of Philology* XLV. 1) interprets *anīśvara* as 'the soul.' These interpretations, however, do not appear to be convincing in the actual context and the tenor of the adhy. in which this verse occurs. See : V. M. Bedekar, "Theism is no differentia of Yoga" and "Dr. Edgerton's interpretation of '*anīśvara*'" (*Oriental Thought*, Vol. V, pp. 12–24 and Vol. VI, pp. 45–50).

[2] The fourfold *dhyāna-yoga* with its technique as described by Bhīṣma in this adhy. does not appear to find its counterpart in the classical Yoga. It, however, shows very close ideological and phraseological similarities with the Yoga technique of early Buddhism. See : V. M. Bedekar, "The Dhyāna-Yoga in the *Mbh.* (XII. 188) : Its similarity with the *jhāna* of early Buddhism", *Bhāratīya Vidyā*, Vol. 20–21, pp. 116–125.

[3] *Dhāraṇā* in this particular sense and *codanā* are not found used in the classical Yoga. See : V. M. Bedekar, "*Dhāraṇā* and *Codanā* (Yogic terms) in the *Mokṣadharma* in their relation with the Yoga-sūtras.", *Bhāratīya Vidyā*, Vol. 22, pp. 25–32.

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Yoga as having been mentioned in the Vedas. He also refers to twelve technical practices (*codanāḥ*) of concentration coupled with breath-control, which an aspirant to Yoga is required to go through in the first and the last parts of the night. He illustrates the intensity of concentration which a Yogin attains, by comparing him with a man, who, holding in his hand a vessel brimful of oil, ascends a staircase, in a calm and unperturbed manner, without spilling a single drop of oil, even though he is surrounded by men menacingly brandishing their swords at him. "This is the true Yoga among all the Yogas", adds Yājñavalkya and further pertinently asks, "What else is the differentia of the Yoga?"

That the way of Yoga enables the aspirant to achieve miraculous powers is emphasised by Vyāsa (228), who describes, in detail, how a Yogin gains control over the elements and how he can move freely through the firmament. He, however, hastens to add that the aspirant to the Yoga should regard such miraculous powers with disdain and turn away from them.

It will be seen from the outline given above that the Yoga in *Md*, though rudimentary in character, exhibits the basic features, out of which the later classical Yoga has been developed and formulated.[1]

(III) KĀLA, SVABHĀVA, ETC.

There are some passages in *Md* which stand out from other philosophical passages in that section in their advocacy of Kāla (217), Svabhāva (172 ; 215), and Niyati (172. 30) as the ultimate principles governing the universe and human life. The sponsoring of these doctrines, which are presumably very old,[2] is attributed in the *Md* passages to the demons (Daitya or Asura) and their circles. With the rise of other philosophical doctrines and theistic sects, the teachings about Kāla and Svabhāva must have gone down in the estimation of the thinking people. It may be noted, in this connection, that the doctrine of Svabhāva is vehemently refuted by Vyāsa in *Md* (229. 4ff.). He characterises it as a doctrine having no substance, held by those who are bent merely on 'winnowing the chaff and husks', a product of deluded minds who have no faith in human intelligence.

(IV) THEISTIC IDEAS

The Nārāyaṇīya deifies Nārāyaṇa, Viṣṇu, or Vāsudeva as the Godhead of the Pāñcarātra sect. Besides the Nārāyaṇīya, there are, in *Md*, other stray passages which

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1 E. FRAUWALLNER (*Geschichte der indischen Philosophie*, p. 143) summarizes the teachings of the Yoga in *Md* and remarks as follows about their relation to the classical Yoga system : "We find teachings of great antiquity which describe in simplest form how the direct view of Brahman is to be attained by shutting out the impressions of the external world and by subjugation of the mind. We also find the beginnings of further formulations of the Yoga in different directions. But the most remarkable thing about them is that, throughout, they are only simple beginnings. The authoritative formulations, which Yoga attained in the later system, exhibit themselves only in traces."

2 See : V. M. BEDEKAR, "The Doctrines of Svabhāva and Kāla in the Mahābhārata and other old Sanskrit works," *JUPHS*, No. 13, pp. 1-16.

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glorify Nārāyaṇa, Kṛṣṇa, Vāsudeva, or Viṣṇu as the Highest God (200–202 ; 209. 5 ; 210 ; 270–271 ; 290. 23 ; 291. 37.).

There is one remarkable adhyāya which reflects a highly critical attitude towards other traditional gods. In that adhy. (263), a Brāhmaṇa is described as being in search of a god who has not been made insensitive by the habitual importunities of men. The Brāhmaṇa finds such a god in the cloud Kuṇḍadhāra.[1]

(V) ETHICAL IDEAS

Two ways of life are often spoken of in *Md*— the way of action which advocates the observance of the duties prescribed for the *āśramas*, and the way of renunciation, which advocates withdrawal from the worldly life and subsisting on alms. Both these ways have found vigorous support in the teachings of *Md*.

For instance, the son in the Father-Son-dialogue (169) and Vyāsa in the Śukānupraśna (309) aver that one, who has gained true knowledge and has realised the evanescence of worldly things, should forthwith renounce the world and seek the knowledge of the Self. Śamyāka (170) strongly advocates that being devoid of possessions constitutes the highest happiness, and glorifies the ideal of the recluse, who wanders at will from place to place, sleeping on bare ground, using his arms for a pillow. Hārīta (269) also eulogises the ideal of a recluse, who is friendly towards all, who does not injure anybody, and who lives on alms collected from houses where there is seen no smoke, the kitchen-fire being out, where the pestles pounding corn are down, and where the inmates of the family have already finished their meals. Śuka (316) represents the very embodiment of the ideal of renunciation.

As against this, the way of action is vigorously sponsored in some of the passages of *Md*. One of the most enthusiastic champions of the householder's life is found in Syūmaraśmi (260-262). Apart from him, Vyāsa (226. 6) and Parāśara (284. 39) also categorically affirm that the *gṛhasthāśrama* alone guarantees the continuity of the human race and serves as the main prop of all other *āśramas*. Parāśara (281. 9) demonstrates the importance of the Gṛhastha by pointing out that a man in that stage of life can redeem himself best of the debts which he owes to the gods, to the fore-fathers, and to the guests. Incidentally it may be added that Parāśara (286. 31) and Haṁsa (who is Prajāpati) (288. 20) declare that there is nothing more glorious than being born as man and that to be born as man even in the lowliest state of life is a rare privilege.

The apparent conflict between the way of action and the way of renunciation may be said to have been resolved and a harmonious reconciliation between the two to have been established in the way of life adopted by Janaka (308. 52) and Tulādhāra (254.12). These two are represented as performing the duties ordained for their stations in life in

[1] See : V. M. Bedekar, "Cloud as a Divinity," *ABORI* 41, pp. 73–84.

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a spirit of renunciation or detachment, bearing ill will towards none and maintaining a kindly and impartial attitude towards all.

A number of *Md* passages are seen to be constantly harping on the ethical desirability of detachment and the eradication of passionate desires. The sensuous and mundane pleasures, indeed, even the heavenly pleasures, are not worth even the 'sixteenth part' of the happiness which is derived from the eradication of desire — this is the oft-repeated claim of such passages. The teachers in these passages adjure one to cultivate complete indifference (*nirveda*) to worldly matters and the spirit of equanimity. Such a spirit of detachment is essential not only for those who take to the way of renunciation, but also for those who, like Janaka and Tulādhāra, follow the way of action.

It is significant that *jāpaka* (189-193) and *uñchavṛtti* (340 ff.) occupy an important place among the ethical teachers of *Md*. The silent murmuring of Vedic *mantras*[1] and living on gleaned corn, both practised with single-minded devotion and without desire for any fruit, are glorified into independent religio-ethical disciplines comparable to the Yoga and are said to lead the aspirants to the highest happiness and spiritual well-being.

Some of the *Md* passages record a deep-rooted abhorrence for injury to creatures and betray a positive trend towards nonviolence. The violence or injury done to animals under the so-called ritualistic sanction is severely censured in the stories of Vicakhnu (257) and Satya (264). In 169. 31, such killing of animals in sacrifices is condemned as being ghoulish. In the Nārāyaṇīya section, after a long controversy, it has been finally ordained that sacrifices should be performed with offerings of corn and not of animals. The spirit of nonviolence is also discernible in the wider sphere of legal and social dealings. Satyavat (259) condemns capital punishment as being inhuman and against the very ends of justice. According to Tulādhāra (254. 61), the highest Dharma consists in non-injury or the least possible injury to creatures.

There are a few passages in *Md* which reflect a sense of social solidarity and a lively awareness of a code of ethics which should govern man's relation with society. One such passage (251. 19) asserts that a man should never do unto others what he does not wish others to do unto him.

The story of Cirakārin[2] (258) reflects what may be said to be a new ethical value. Cirakārin does not carry out, without thorough deliberation, the orders of his father. The moral conflict, in which he is represented to have found himself, is suggestive of the fact that he wants to decide the course of action as a free individual responsible only to his own moral conscience.

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1 See : V. M. Bedekar, "The Place of *Japa* in the *Mokṣadharma* (Mbh. 12. 189–193) and the *Yogasūtras* : a Comparative Study", *ABORI* 44, pp. 63–74.

2 See : V. M. Bedekar, "The Legend of Cirakārin in the Skanda Mahāpurāṇa and the Mahābhārata : a Comparative Study", *Purāṇa* IV, No. 1, pp. 197–214.

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Postscript

As long ago as 1956, Dr. S. K. BELVALKAR, Editor of the *Śāntiparvan*, had completed the major part of his Introduction to the critical edition of that *parvan*. He had even written out its concluding portion comprising acknowledgements, thanks, etc. The only important topic, which he had then left over for treatment at a later date, was the one relating to the contents of the Mokṣadharma section of the *Śāntiparvan*. Dr. BELVALKAR had planned, perhaps, not quite in consonance with the usual practice of a *parvan*-editor, to include in his Introduction to the *Śāntiparvan* a more or less detailed discussion of the various religious and philosophical doctrines embodied in the Mokṣadharma. But, for the next few years, Dr. BELVALKAR was kept fully occupied what with his own editing of the last four *parvans* in the Critical Edition and what with his General Editorial work in connection with the *Droṇa*-, the *Śalya*-, and the *Āśvamedhikaparvans*. He could not, therefore, give sufficient time to the completion of his Introduction to the *Śāntiparvan*. In 1961, Dr. BELVALKAR relinquished the office of the General Editor of the *Mahābhārata* owing to old age, and, though he, and also we, fondly continued to hope that he would still be able to write out his proposed essay on the Mokṣadharma to be included in the Introduction, his advancing age and steadily failing health constrained him to give up that idea — very much against his will. Our readers have thus been denied the opportunity of having before them the fruit of Dr. BELVALKAR's mature scholarship and critical judgment.

Whatever this might be, the Introduction to the critical edition of the *Śāntiparvan* had to be completed some time or the other. We, therefore, requested Shri V. M. BEDEKAR, who has been working in the *Mahābhārata* department on the preliminaries of the proposed *Epilogue* of the Critical Edition, to supply the lacunae, keeping in view the usual pattern of Introduction to a *parvan*. Our best thanks are due to Shri BEDEKAR for having done so (pp. CCV to CCXLVII) expeditiously and with commendable competence.

Nevertheless, we sincerely regret this inordinate delay in the publication of the Introduction to the *Śāntiparvan*, which now forms Part III of Volume XVI of the Critical Edition.

B. O. R. Institute,
Poona
August 29, 1966

P. L. Vaidya

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